HOLYCOVRT

COMMAND OF REASON OVER THE PASSIONS.

Written in French

BY

F. N. CAVSSIN, of the Society of

IESVS.

Translated into English by Sr. T. H.



Permissu Superiorum.

M. DC: XXXVIII.

THIS WILL

COMMAND FRANCE

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Translated into Lingbillator St. R. H.



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PRINCESSE
THE DVCHESSE
OF BVCKINGHAM

XCELLENT PRINCESSE,

This Translation of the Holy Court, as it had it's first life breathed into it by the animating spirit of her sacred Maiesties.

Royall acceptance, so in this last, and concluding piece it infinitely desires such your fauourable entertainment. Nor, verily, can I (where so bright and resplendent a Starre, from a Sphere of Greatnesse, hath already lighted up a slame to direct others in their approbation) but with much considence hope the like propitious rayes may benignely reflect from your so neare a consining Influence.

Heere shall your Grace behold the powverfull predominance of Reason over Passions, not taught in Epictetus, or Senecas prophane Schoole, but dictated from the Trueth-teaching sacred Oracles of Christian Piety.

ã 2 Heere

TO THE DVTCHESSE OF BVCKINGHAM.

Heere the Soule is informed, and Iudgment rectifyed to hate vice, and fly it; to love vertue, and practife it, not in exteriour Garbes, and petty slight formalities; which onely serve to amuse vulgar spirits: but by the interiour Habits, and serious embracement of the most folid vertues. The pretious memory (Excellent Princesse) of your thrice-noble Father, whose living Image, and second-selfe you representatively are, together with your know one love of pious Bookes, and daily practise in your life of the holesome precepts couched in This, hath encouraged my present addresse, to serve for the entertainment of your vacant howvers, which thus silently spent, and maturely digested, will have the force, and efficacy of the most serious employment, and may Exemplarly inuite other eminent Spirits, to imitate your Graces profitable, and well seasoned, retirements. I wish (Excellent Lady) there were any thing wherein I might better expresse the denoted service I ovo to your eminent selfe, and illustrious Family, but since weake endeuours can produce, but slender effects, and noble dispositions do readily pardon incident imperfections, I will rest in the cheerefull hope of Excuse, and in the ardent Vovo of a studious witting nesse to become worthy the Title of

> Your Graces humblest, and most obsequious servant,

THOMAS HAUUKINS.



TO MY LORD, MY LORD THE DVKE OF ANGVIEN.

ELDEST SONNE OF MY LORD

THE PRINCE

Y LORD,

I finish the Holy-Court in my Bookes, when your age inuiteth you to begin it in your

manners; and for your first exercise of armes, I offer you the Combats and Empire ouer Passions, which is greater then, that, of the world.

There it is where you shall know the industry of a warre, which nature wageth, and reason teacheth vs; which is neuer too foone learned, & which is ordinarily but too late vnderstood. Princes in other battayles speake with mouthes of fire, and make vse of a million of handes; but in this which I represent, they are alone, and therein employ but the moity of them.

felues

selues, one part of Man being revolted against the other. Besides, all the honour of the victory restes in themselues, armes, forteresses, and Regiments not at all participating therein, and if they proue fortunate in these encounters, they stand in the esteeme of wife men, for Demy-Gods.

Their quality obligeth them to this duty more then other men, fince Passions are windes, which in popular life raise but litle vvaues, but in their stirre vp mountaines of water. For which, I am persuaded, that, as you so dearely have loved the labours of my pen, and fought for your instruction out of my Bookes, I could not do a better seruice, or more suteable to your age, then by arming you against these plagues, which have so often tarnished Diademes on the brovv of Cæsars, & turned

Conquerours into slaues.

Sir I promise my selfe much from your Greatnesse in this Conquest, seeing it already hath given testimonies to the world, worthy of your eminent Birth, which oblige you to vertue, out of a necessity, as strong, as your disposition is sweet. Vvit, which is as the principall Genius of your house, hath in you cast forth glimmers, that haue flowne throughout Europe, when you publiquely answered throughout all Philosophy, in an age wherein other Princes, begin to learne the first elements. You have placed wisdome on the highest Throne

Throne of glory, & it by your mouth hath rendered Oracles to instruct the learned, and astonish Doctours. In the first season of life, which so many other spend in delights, you have heightned the lights of your vnderstanding by the labour and industry of study, living, as certaine Plants, which beare the figure of starres all environed with thornes.

It is time, that all your brightnesse chaunge into fire, and since sciences are but colours, which appeare not in the night-time, if vertue do not illumine them, they must be gilded with the rayes of your good life, & enkindled vvith the ardours of your courage, as you very happily

haue already begun.

SIR, I do affure my selfe, that of all those things you know, you will onely approuue the good, and that of all such as you can, you will do none but the just. This is it you ow to the King, to whom you haue the honour to be so neare. This is it. which the education of the most prudent of Fathers, and the tender care of the best of mothers, exact. This is it, that Fraunce, which looketh on you (as a Sien of its lyllies) wisheth. This is it, which bloud, the the most noble on Earth, breeding the most happy in the world, and that face, where Grace and Maiesty make so sweete a commixtion, cease not to promise VS.

As

TO MY LORD OF ANGVIEN.

As there is nothing litle in you, so we must not endure any thing, imperfect: & if that, which we take to be spots in the sun, be starres; it plainly sheweth vs, that all must be splendour in your condition, & that we must not expect yeares, since the vvit of Princes is much svusser, then time.

Your great Vncle, vvho gayned the battaile of Cerifoles, faid to those, vvho vpbraided him vvith his youth, that he did not cut vvith his beard, but, his sword: and I am persvaded, that you vvill imitate his valour, to take part in his glory, yea euen in this your minority, vvherein the Kings colours being already to fly vnder your name.

MY LORD, remember the throne of the Sun among the Ægiptians vvas supported by Lyons, and that you must be all heart to support, that of our most Christian King, in imitation of the great Prince, to vvhom you ovv your Birth, For vvhose sake I vvish you as many blessings as Heauen promiseth you, esteeming my selfe most happy to be able to contribute my labours, and services to the glory of your education since I have the honour to call my selfe by just title:

SIR,

Your most bumble and most affectionate servant in our Lord,

N. CAVSSIN.



A TAST OF THE SEVERAL DISPOSITIONS OF MEN.

VVHICH

SERVES FOR A FOUNDATION to the Discourse of Passions.

HE Holy Court was not (as yet) sufficiently bewtifyed with the eminent lustre of Glory (wherein I represented it) but it was necessary, that taking possession of the Empire over passions, it should weare a crowne which it hath gayned by its trauayle, and wrought by its proper vertues. In this last

Tome (deare Reader) L present thee the absolute reformation of the soule by exernal principles, and the victory over powers which op-

pofe Reason,

Thou are not Ignorant, that Angels and brute beastes are but of one piece, the one being wholy spirit, and the other Flesh: But man (a middle creature betweene Angels & brute beastes) participateth both of Flesh, and spirit, by an admirable Tye, which in him occasioneth continuall warre of Passions, which are properly commotions of animall, and sensitive nature, caused by the imagination of good and evill, with some alteration of body. They take their origen from two Appetites, of which the Concupiscible causeth love, Hatred, Desire, Aversion, soy, and Sadnesse: The Irascible, causeth, Hope, Despaire, Boldnesse, Feare, and Anger, To this ordinary number I add, Shamefastnesse, Enwy, Iealousy, and Compassion, to accomplish our works in all its partes.

All passions are generally in all men, but all appeare not in all. There is a certaine mixture in nature, which is the cause, that the worst have some thing of good, and the best something of bad. Now note, that as the Platonist distinguish fine fortes of divels to wit Fiery, Ayery, Aquatique, Terrestriall, and Subterranean: so humane spirits are divided into as many formes, which produce merueylous diversityes in every nature. The fiery, are spirits of fire, whereof some seeme to be enkindled with the purest flames of starres, which are magnanimous, pure, vigorous, bold, intelligent, affine, amiable, & munificent. And of this fort are the most illustrious of Kings and of Queenes, of Princes & Princesses: Good Prelates great and vertuous Ladies, the wife, the valiant, the most notable states-men, Generals of Armies, Conquerours, yea and the faintes most eminent in vertue. There are other also Fiery, but burnt with the fire of Comets, which are maligne, counterfet, vicious, insolent, peeuish, crosse, couetous, ambitious, cruell, arrogant, inhumane, violent, and impetuous. Of shis matter were composed the Tiberiuses, the Herods, the Neros, and the Domitians, who seemed to be borne for the desolation of Mankind.

The Aiery are likewise of two kindes very different: for the one are of a temperate constitution, which maketh them mild, peaceable, pious, cordiall, sociable, gracefull, affable, courteous, pliant, witty, liberall, and active.

Of this kind are many gentile Courteous, modest, and handsome women: men of honour, and of quality, who make a noble Company, and are infinitely apt for all the civilities of a laudable conuersation. But if they degenerate from this degree, they become great eaters, great scoffers, dissolute, vayne, flatterers, lascinious, and brutish.

O ther, like unto stirred ayre, are turbulent, stormy, chollerique, sufpitious, impatient, nice, biting, undertakers, mutable, mutinous, unquiet, murmurers, and slaunderers. It is they who rayse quarrells, and litigious wranglings in the world, who disturbe men, and affaires: wherein they many times are as quick-silver in gildings, onely used to make it resolve into smoke.

Of the Aquatiques some are slow, and cold, tastlesse, without affection, without cordiallity, wedded to their owne petty profits, and borne for themselves. Of this ranke you see many that make a good show

DISPOSITIONS OF MEN.

shew, who ressemble those dryed-up, or frozen fountaines upon a throne of marble, which have oftent enough, but afford no water. Other, which hold standing, and marishy waters, are close, sowle, sluggish, trayterous, and daungerous. Other, like the sea, are ambiguous, unequall, uncertaine, fantasticall, and capricious, every moment chaunging shape in this great Comedy of the world. Other, are peaceable and weefull, as goodly Fountaines, and great Rivers.

As for the Terrestriall, they are stubborne, inflexible, dull, and stupid, of the condition of those people, who thought they were at the end of numbers, when they had counted to fower, and could go no further. Some in the beginning appeare what they are, and other have aspecious out side, which makes them to passe for hansome beastes. Sometimes they are lowtish , cloudy , enemies of ioy , of innocent plea-Sure, of bemty; of witty conceits, of discourse, of inventions, slaves of gaine, and traytours to their owne life, out of the exorbitancy of their auarice. In this number you shall find many like to those (which Theophrastus describeth) who neyther lend fire, nor salt to their neighbours; who weare hideous habits, and cause themselves to be shaven very close, that they may be at the leffe coft with their Barber; who have Magazins of pedleries, and who laden with old keyes, walkes every day up and downe their grounds, to see whither they have not chaunged place. Some are like poulecats, Other are Favones, and Satyres, who are additted to base, and shamefull lustes, captious, shifting, impudent, night-walkers, and Hobgoblins, who extremely disturbe the repose of humane life, if lavves armed with force endenour not to dissipate them, or make use of chaynes to restrayne them.

The Subterraneans are Melancholique, close, Hypocriticall, silent, fumish, sad, irreconciliable, enuious, bloudy, and venemous. They are very apt to hatch revenges long pondered, to build labyrinths in their hearts, wherein no day-light appeareth. Neverthelesse, as they most times have an impotency in the execution of bad designes, so they cherish, but not satisfy their passions. Tet do these qualityes diversly commixe one with another, yea the highest with the lowest, from whence proceed infinite variations in the spirit of man, so that there is not any thing so chaungeable in totall nature, or so hard to be

knowne, as man.

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Some seeme to be borne with good partes, but through the want of some helpe of nature, or instruction, they degenerate into bad, and render

A TAST OF THE SEVERALL

vender themselves very capable of deceyts, and illusions. So many are become Huguenots, for that they want vigour of iudgment, and see not that we rather should referre our selves to a Generall Councell, then to their silly arguments. Other abuse themselves in spiritual life, and would willingly refine devotion, even to the talking with Angels, and the seeing a white pigeon. Other to appeare strong wits, contimne all ordinary guizes, make themselves extravagant, and as the Anti-

podes of man-kind.

Other put themselves into the number of confused Schollers, who have store of learning, but very ill digested. There are some who with much endeuour to seeme wise, become crasty, they converse not but under a maske, they set snares in every place, they have the Talent of plyantnesse. They draw tribute out of the good turnes they do their frends, they make prosit of all, they become extremely distrustfull, and they would willingly be of that kind, of which Theophrastus speaketh, who every moment tell their money, and make their lackeyes go before them for seare they should run away. Other out of too much dessire of glory, become vayne, affected in their speach, in their actions, and in all their proceedings, to the studying and learning by heart the sleightest complemets, as do some women, whom one would take to be Virgins of the Goddesse Memory, and such as boast elocution, who traffick in hearers, and invite to their sermons, more then one would to weddings, or buryalls.

Some, out of an intemperance, of neatnesse, and of dotage upon health torment their life, such circumspection use they in their dyett, their garments, their furnitures, in all things which are for their use. They every where cary their bread and wine along with them, or never sit well but in their owne chayre. Other take delight to negotiate, they alwayes have their hands full of papers, they make a Registers office of their Cabinet: they are great Formalists, and straungely persecute the world with their punctuallityes. They put one busynesse into a hundred dishes, and incessantly trouble all such as have to do with them. Other desirous to make themselves over much pleasing in their conversation, tecome bablers and ceremonious, they are importune and unseasonable in complements; they go to prattle with their frends whilf they have a feaver, they tell extravagant tales, wherein they take themselves to be very facetious, although at the later end of the discourse they be asked

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'asked where the conceyt to be laughed at , lies? They burthen themfelfelues also with newes of no value, They make a secret of enery thing, and give things out for misteryes, which are proclaymed with a Trom-

pet.

There are some, who not to seeme flatterers, tell trueth with an ill grace, they are great Censures, and they see not any one, whom they reforme not from the head to the heele. If they put themselues upon matter of doctrine, and eloquence; they are the Fathers of witts, and the Creatours of excellent conceyts, under whom the Empire of learning circumvolueth: and if they talke of state matters, of the Church, of suffice, and of warre, they are the Gods of loues and battayles, who pronounce Edicts, assemble Councells, leuy armes, rayse fortifications, correct Kingdomes, move the Earth, and in their owne imagination, chaunge the face of the universe. Other are so diligent, that they tyre all the world with their unreasonable activities, other use afflicting delayes, and stirre so little in all their dessignes, that they seeme to be in a perpetuall Solftice.

Tou see some, extremely open breasted, who tell all their thoughts, and as if their heart were a sine, it keepes nothing, which it sendes not instantly out by the lippes. Some praceed to a simplicity, next doore to sottishnesse, which makes them do many extrauagancies; and when it hath a mixture of vanity, men of meane condition imitate the actions of the great: and silly Cittyzens wifes, say, my Lord my husband, as well as Sara, or the greatest Ladyes. There are among these, some subtile Coxcombes, and fortunate fooles, who daily deceyve themselves

to their owne gaine.

They, who have a Magistrall aspect, are much more odious, when with a countenance supercilious, and Tone of a voyce affected, they make speaches, and vsurpe a personage, which neither Age, quality, nor merit alloweth them. Dreamers, and pensive are heavy in conversation, and the squeamish, who make their good aspects, and faire countenances to be bought, are insupportable, but the apprehensive, who deplore all things, multiply what they can the miseries of the times, and creasing not to blame the actions of those who governe, raise more mischieffes, then remedyes.

Good God! what an alteration do passions make in us? but it is a guist from heaven, that they may be chaunged, and that by Crace

A TAST OF SEVERALL

and the practise of good instructions, we can dispoyle our seleus,

as well of an euill habit, as of an old garment.

It is not expedient to be without passion, nor it is possible to humane nature; but it is much to obtayne by discretion the moderation of a thing, of which we by necessity have the experience. These motions are given us with our bodyes, they are litle spirits, which are borne and dy with us; some find them more mild, other more wayward; but every one hath his part, howvbeit there are very few who well understand their owne portion. Young people, who shew no desire, no affection, no feeling, are commonly abject spirits; unleffe this come to them by Grace, or some notable constraint, which in the end is the cause, that of a young Angell, an old, divell is often made: we must not loose Humanity (Sayth Saint Augustine) to acquire tranquility of mind. nor thinke that, that, which is hard and boysterous, is alwayes right, or that one hath much health, when he is come to the highest degree of stupidity. All good spirits have delicate apprehensions. and ressemble the burning bush, which had thornes among lightes, but they are none of the best, who to follow nature, abandon reason.

I affirme, the starres contribute much to our inclinations, and Birth much more: Education maketh an other nature, Bloud, choller, melancholy, and flegme, do in our passions, what the elements do in our bodyes. I ea stature it selfe conduceth: spirit goodnesse, grace, full Garbe, and Courage is very often in litle bodyes, which have cheir heate moderated, and well digested. But if great bodyes be destitute of it, they are very lazy, and if they have too much of it. they are flaming fournaces full of violence : which made S. Cyrill (ay, that Greatnesse was given to Cyants for a punishment of their wickednesse. But this must be understood without any prejudice to well cemposed tall statures, which have must Maiesty. There are humours so sticking, that what care so ever be used, there is somewhat still remaines behind, which (according to lob) sleepes with vs in our graves. I have heard that a good Religious man, having beene bred with the milke of a goate, was very modest in publique, by a great reflection he made on his actions. But he ever had some hower in secret, wherein he had his friskes, and his capers.

Neuerthelesse, one cannot believe, how much one gayneth upon his owne nature, when he will take the paine to manure it: but for want of

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wing industry therein, one makes to himself a turbulent life, a continuall torment, a hasty death, and his saluation to be doubtfull.

There are some who drive away one divell by another, curing one passion with another, and trying them all, that they may have none, which was the cause that Theodotion said, that they are, as that possessed man, who had a legion of divels in his body. Some by the Counsell of certaine Directours, would breake them all at once, as that soldier, who thought to pull of a horses tayle, by strength of arme, and not by drawing one hayre after another. Other expect remedy from time, from affaires, from chaunge of life, and condition, and are rather cured by overy-

nesse, then prudence.

Other continually flatter themselves and thinke they have got great victories, when they have a little lessened their fits & lest the roote of the feaver. But they who will there in proceed seriously, endeauour first of all to find out the enemy, and as well have one passion, which pradominateth in our heart above the rest, and which most entertayneth our thoughts, they principally assayle that, waging to rough battayles by prayer, fasting, almes, consideration, reading of good bookes, continuall Examen of conscience, flight from occasions, diversion upon some better thing, good company, imitation of holy personages, counsell of sage directours, and by a thousand stratageme which the spirit of God furnisheth them with, in the fruit sullnesse of their inventions. After they have pulled downe their chieffe adversary they easily prevaile against the rest, and continuing their progression in the list of generous soules, they come in the end to a great Tranquility.

This is it I intend to show in this last volume, wherein I treate of Passions in a new Tone, my purpose being rather to show their remedies, then their pictures. I know Monsieur Coeffeteau (the eloquent Bishop of Marseilles) who hath afforded immortall lights to French eloquence, hath set forth the Table of humane passions. I lay notany pencill upon the line of this Appelles, I begin where he ends, and if he be

content to paint them, I endeuour to cure them.

For this purpose having brieffly explicated the nature proprieties, effects, & symptomes of every passion, I set against it two remedyes, the first whereof is drawne from some divine perfection, contrary to the disorder of the same Passion: & because, that, is (yet) too sharpe, & dazeling by the quicknesse of its lights, I show it, sweetned and tepered in the vertues of I. Christ.

In the end of the Booke I bring the examples of those who have ouercome their Passions, and of such as have shunke under their violence

A TAST OF DISPOSITIONS OF MEN.

violence, deriving profit out of all, for the scope which I ayme at. There are certaine flyes which live on Monks-hood, a venemous hearbe, and who make we of an antidote against its poyfon. So they who have tryed the malice, and dawnger of passions may profit us, whither they edify us by their repentance or divert us by their disafters.

I conclude the Holy Court in this Volume, which I esteeme about the rest, by reason of its utility, and wuriting of passions to cure them, I wish in my selfe an incureable one, which is, to desire the progression of my Readers, and to be seech God they may submit Sense to Reason, Time to Eternity, and the Creature to the Creatour.



THE



FIRST TREATISE OF LOVE

Of the Necessity of Loue.

Against the Philosophers who teach Indifferency; saying we must not love any thing.

FIRST SECTION.



HE Divine Providence which hath concluded our faluation in loue, very plainly shewes vs that All Happines inthe meanes to be quickly happy, is to loue Felici- cluded inloue, ty; & that the way we must walk in, to become fingularly happy, is to esteeme (as we ought) the first of Felicityes. We loofe all our good Hap for want of louing, and our love through the defect of well

placing it; which is the cause that learning daily so many Arts, we forget what we should eternally practife, if it be true we defire to be euerlastingly happy.

I find the great Apostle of Fraunce S. Denis, fayd wel, when he called God, The Father of Vnions, who ceaseth not to gather & rally together S. Dion. lib. de Hierarch. coleft. all the creatures into his hart, which issued out of his heart. He is, that, in the life of Intelligencyes, which the Sun is in the celestiall God the Father o world: But on immoueable Sun, about which fo many chaunges, & all to vaity by the agitations of all creatures circumuolue, who grone, & ayme at this meanes of loue, First bewty, the true Center of Repose.

It concerneth vs, fince we are made for it, and that God hath giuen vs loue, vvhich is to the soule, that, vvhich vvinges are to birdes, to cary vs to it's fruition. It is a ritchesse, vvhich is onely ours, and which would be infinitely profitable, if we could tell hovy to employ it well: but for yvant of well louing, we apply the most precious thing, which is love, to gaine vvretched Crea-

tures, as if one vsed a golden hooke to fish for froggs, and a Scepter to shake Hay. This is it vvhich causeth me to vndertake in this discourse, to speake of the vvell ordering of loue, as the most assured way vve can choose to arrive at Tranquility, and to shew that we first of all most necessarily loue, to be happy in the world, & that the most louing, and tendrest hearts, are ordinarily the best.

The Sect of Philofophers of Indifferency.

This Age scanty enough in goodnesse, and fruitfull in malice, hath of late brought forth a Sect of witts, who terms themselves the Philosophers of Indisferency, and who make boast to be verie insensible, as well in the seare of the Divinity; as in tendernesse towards the miseries of men.

To what purpose is it (say they) to addict ones selfe to the worship of a God, whom we cannot sufficiently know? And wherefore should we be solicitous for the afflictions of another, which nothing concerne vs? This is to make our selues eternally miserable, and to be tourmented with all manner of objects. He who will liue contented in the world, must loue nothing but himselfe, entertayne himselfe within himselfe, and concerning himselfe, and deriue pleasure sas a Tribute, out of all the creatures of the world; but to take heed not to enter into the participartion of their troubles, & should we see all to bee turned top sy-turney, so it incouenience not vs in any thing to let time slide, to catch good by the wings whilst we may, and to let euill fall on the miserable.

These kind of people are so vnnaturall, that they laugh at all, and mock at the miseries which others suffer. If you tell them of a house burnt, they say it is nothing, and that it is but a fire, of great wood: If of an invndation of water; that Fishes have a good tyme of it: If of a warre, or contagion, that it is a good haruest for death, and that there are too many bread-eaters: If one say such a friend hath lost an ey; they answere, he is verie happy, because he shall see, but halfe the bad times.

I do not thinke there is a vice in the whole world more brutish, or more contrarie to nature then this obduratenesse, which is the cause I would cast it vnder the seete of loue, and shew you, that tendrenesse towards God as a Father, towards men as the liuely Images of his Goodnesse; is, the principall foundation of all

1. Reason against vertues.

Confider first, that all the good order of life comes from the knowledge of the First cause, whereon all Creatures have their dependance, as on the Contrary the Disorder of all actions springeth from the ignorance of the submission we ow to the Increated Essence. Now he, who loueth none but himselfe, and cares not but for his owne Interests, maketh himselfe as the chieffeend, & the God of himselfe, which sufficiently proueth it to be the most palpable folly, and the greatest euill may be imagined in Nature.

There is none, but It is a remarkable thing, that among all Esseces there is none but God which is is God alone who, as he can know nothing out of himself, nor loue any thing

any thing but in himselfe; so he doth nothing but for himselfe. For in doing all for himselfe, he doth all for vs, since we have no good, which tendeth not to him, as to its scope, which subsisteth madem, o in se suum not in him as on its Basis, which resteth not in him, as in its Cen-reflexis amorem. ter. Thus did S. Thomas vnderstand that notable saying of Mer_ S. Thom. 1. part.q. cury Trismegistus. Vnier hath produced wnity , and hath reflected it, 30. art. 1. loue on it felfe.

It is not but for an Infinite Effence to do fo; but had the highest Angell in heaven the thought onely, to behold himselfe, & hence-forward to worke for himselfe, he would instantly be pulled ou tof heauen, and would of a bright fun, become, a footy Coale.

What may one thinke then of a man, who faies in his heart, I am borne for my felfe, and I have no other ayme in the world but to fatisfy my mind with all contentments, nor shall the euills of another euer enter into my heart, till fire commixe with water, and heaven with Earth, If I obteyne my ends all shall go well? Hearke how God speaketh in the Prophet Ezechiel to thefe wicked Eccept ad te, dra. ones. Behold I come to fall upon thee (oh! thou great Dragon) who lyeft co magne qui cubat firetch out at length in the midst of thy Rivers, and darest fay this streame is in medio stuminum. mine, and I made my selfe. Affure thee I will put a bridle upon thee, & Ezech. 19. 3. when I have fastned to thy Scales all the fishes of the waters wherein thou bearest sovay, I will dragge thee from the midst of the Kingdome of wvaues, and I will throw thee into a wilderneffe; thou shale by woon the dry land, nor shall any one care to fee thy obsequies performed. For I have abandoned thee to the beaftes of the feild, and to the birdes of the styre, to be denoured.

This Sentence of God vvas executed on the person of the Emperour Tyberius, vnder vvhom our Saniour suffered, that death wwhich gaue life to the world. Verily he was a man, who through the vyhole course of his Empire made himselfe the God of himselfe, the slave of his passions, and the hatred of mankind. He lay close as an Ovvle in the retyrement of his filthy lustes. he was greedy as a Griphon, in such fort that dying he had aboue threescore and fixe millions of gold in his coffers, which he with the Empire, left to an infamous nephevy, who, as it is thought, hastned his death, tearing that sensual soule out of the bodie, which in the world breathd nothing, but the love of it-felf.

Hovy can a man fo vyretched, fo caytiue, behold himselfe as a Diuinity, feing God in the hight of glory, riches, & bevvtyes, which so happily entertayne him within himselfe, hath so affectionate bovvels of mercy for man, that he thinkes of him from all Eternity, he presenteth himselfe vnto him on all sides with hands replenished with benefits in fo great a divertitie of creatures, and hath in general so much care of all men, and of euerie one in particular, that he vyho vvere not vvell instructed by faith, Bearit. might have matter to Imagine that man vvere the God of God Quali some fit Dei himselfe.

THE PASSIONS

2. Reason dravvne nication of creatu

Let vs besides produce another prooffe, which more euidently from the commu-conuinceth this obduratenesse of heart, and this cruel retchlesfnesse of the Philosophers, who teach Indisferency which is, that al creatures, yea the most insensible, are made by God to impart, and to compassionate. If the Sun hath light, it is not for himselfe, he clotheth the Aire, the land, and sea with a golden net, he imparteth it also aswell to the litle eyes of the Ant, as to those of the mightyest Monarch in the vvorld, he sovveth seeds of flames, and vigour to yvarme, and quicken total nature. If the Ayre hath rayne, it keepes it not eternally vvithin the treasurie of clovvds, but distilleth it as in a Limbeck to moysten the earth, If the fea haue vvaters it fo divide them among all the rivers, to beare men and victual in veffels, and to make it-felfe a knot of commerce from land to land, from countrey to countrey, from vvorld to vvorld. If the earth hath fruits it preserues them not Vnaqued ves cogi- for it-felfe, no more then the Trees which beare them; but plentur dare seipsamades tifully opens its bosome, profusely to communicate it-selfeto all tiam à rebus buma. nature. Euery thing fayth a great Bishop of Paris, is bound by the Divine Providence to communicate it-felfe; so true it is, that Guill. Parifienfis, God hath banished auarice, from human things. As each creature giueth it-selfe by loue so it suffers with others by conformity. All the world is vnited, and collected within it-felfe, as the partes of an egg, are tyed one within another; All the members of the vniuerie, mutually loue and embrace; and if they make warr, it is but to establish their peace; If there be want of an element, as of Ayre, the water would mount to heaven, or heaven descend to the water, rather then not supply the defect of a neighbour. It is a lavy which God hath engrauen as with a Toole of Adamant in the bosome of Nature.

It hath beene observed that Palmes divided one from another by an arme of the fea, which had ouerflowed the countrey, bowed their tops one towards another, by a natural inclination, as witnessing their amity, and protesting against the fury of that element, which had disvnited them; and if this sence be in plants, vvhat may we fay of living Creatures? where we fee cares, troubles, anxieties, goings, and commings, Combats, yelles, neglect, and losse of bodie, repose and life, with the sence they have of the detriment, and dammage of their like. And shal wee not fay then, that a man who loueth nothing in the world, and onely fludieth the preservation of himselfe, is a prodige in Nature, fit to be denyed the Ayre he breatheth, the light which reflecteth on him, the fire which warmes him, the viands which feed him, & the earth which beares him?

I add for a third reason, that pitty, and tendernesse of heart is 3. Reason of the not onely authorized by God and nature, but it is established, as be a Common decree of nations. Photius the learned Patriarch of Constantinople observeth in his Bibliotheque a vvonderful iud-

lib. de universo.

tenderneffe of great hearts.

gement

gement given in the Citty of Athens, where he fayth the Senate A notable fentence of Areopagites being assembled together vpon a mountaine: with- tes, out any rooffe but heaven, the Senatours perceived a bird of prey, which purfued a litle sparrow, that came to saue it-felfe in the bosome of one of their company. This man, who naturally was harsh, threvy it from him so roughlie that he killed it, whereat the court was offended, and a decree was made by which he was condemned, and banished from the Senate : where the most judicial obserue, that this companie, which was at that time one of the grauest in the world, did it not for the care they had to make a lavy concerning Sparrovves: but it was to shevy, that clemency, & mercifull inclination was a vertue fo necessarie in a state, that a man destitute of it, was not worthy to hold any place in gouernment, he having (as it vvere) renounced Humanity.

We likewise see that the wifest and most couragious men in the vvorld, have beene infinitely tender, full of loue, zeale, affection, care, anxiety, and tranaile, for the good of another. Dauid and Ionathas, who were the brauest Princes ouer the people of God, loued each other fo much, that the scripture speaking of this amid, fayth their foules, were tyed together, with an inseperable band. S. Paule was fo affectionate, and fealous for the faluation of his Corinthians, that he feemed to carry them all in his bovvels, and daily to bring themforth with convulsions, and paines attended by ioyes, & delights, not to be expressed. S. Ambrose bitterly bevrayleth the death of his brother Satyrus, that to heare him speake one would thinke he meant to distill out his eyes, and breath out his foule on his Tombe. So did S. Bernard at the decease of his brother Gerard. S. Augustine was a man all of fire, before and after his conversion with onely this difference, that this fire before the mornetide of his faluation was nourished with corruptible matter of Earth, but after he became a Christian, he lived vpon the most pure influences of heaven. S. Gregory Nazianzen, fayth, he more breathed S. Basile, then the ayre it-selfe, and that all his absences, weare to him so many deaths. S. Chrisostome in banishment, was perpetually in spirit with those he most esteemed. S. Ierome better loued to entertaine his spirituall amityes in litle Bethelem, then to be a Courtyer in Rome, where he might be chosen Pope. And if wee reflect on those, who have lived in the light of nature : Mato was nothing , but loue. Aristotle had neuer spoken so excellently of frendship, had he not beene a good frend. Seneca fpent himselfe in this vertue, being suspected by Nero for the affection he bare to Pifo. Alexander was so good that he caryed betweene his armes a poore foldier frozen with cold vp to his throne to warme him, and to give him fomewhat to eate from his royall hands.

Trayan brake his proper Diademe, to bind vp the wound of one of his feruants. Titus wept ouer the ruins of rebellious Ierusalem,

A man

A man may as soone tell the starrs in the heavens, as make an ennu-Wherefore great meration of the braue spirits, which have been sacrificed to amity.

hearts are the most louing.

If we feeke out the causes, we shal find it ordinarily proceedeth from a good temperature which hath fire, and vigour, and that comes from good humours, and a perfect harmony of spirit, litle Courages are cold, straightned, & wholy tyed to proper interests, and the preservation of their owne person. They locke themselues vp in their proprieties as certaine fishes in their shell, & still feare least elements should faile them; But magnanimous hearts, who more conformé themselues to the perfections of God haue sources of Bounty, which seeme not to be made, but to streame, and ouerflow such as come neare them. This likewise many times proceedeth from education; for those who fall vpon a breeding, base, wretched, and extremely penurious, having hands very hard to be vngrasped, haue likevvile a heart shut vp against amityes still fearing least acquaintance may oblige them to be more liberall then they would: contrarivvile, fuch as have the good hap to be nobly bredd hold it an honourto oblige, and to purchase frends every vvhere.

Ad also that there is ever some gentilenesse of spirit among these louing soules, who desiring to produce themselves in a so-ciable life, and who vnderstanding, it is not given them to enlighten sands, and serpents, will have spectatours, and subjects of its magnificence. Which happens otherwise to low, and sordid spirits; for they voluntarilie banish themselves from the conversation of men, that they may not have so many eyes for witnesses of their faults; So that we must conclude against the Philosophers of Indisferency, that Grace, Bevvty, strength, and power of nature is on their side, who naturally have love, and affection.

Of Loue in generall.

SECTION II.

Loue the foule of



Ov E vvhen it is well ordered is the soule of the vniuerse, which penetrateth, which animateth, which tyeth, and maintaineth all things: and so many millions of creatures as aspire, and respire this loue, would be but a burthen to Nature, were they not

quickned by the innocent flame, which gives them lustre, as to the burniyng Bush not doing them any hurt at all.

Fornacem custo dies in operibus ardorus. Eccl. 43.

I may say, that, of the honest love, which the wise man did of the Sun; That it is the superintendent of the great sournaces of

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the world, which make all the most pieces of worke in Nature.

Haue you euer beheld the Forge-maister described by the same great Fornace of wife-man? You fee a man in his shirt, all couered ouer with fweat, the world. greace, and smoke, who sportheth among the sparkes of fire, and dens inata in codem ieemeth to be grovene familiar veith the flames: He burnes gold, & confiderans opus and filuer in the fournaile, then he battereth it on the Anuile veith pret carnes eius, & huge blovves of the hammer, he fashioneth it, he polisheth it, he in calore fornacia bevvtifies it, and of a rude, and indigested substance, makes a faire concertains, occ. piece of plate, to shine on the Cup-boards of the most noble houfes.

So doth loue in the vyorld, it taketh hearts, vyhich are (as yet) but of earth and morter, it enkindleth them with a divine flame, It beates them under the hammer of tribulations, and fufferings to try them, It filleth them by the affiduity of prayer, It polisheth them by the exercise of vertues. Lastly it makes vessells of them vvorthy to be placed about the Empyreall heauen.

Thus did it with S. Paule, and made him so perfect, that the First Ad. ". verity fayth of him, that he is his veffell of election, to carry his name among nations, and the Kings of the Earth, and that he will show him hove much he must suffer for his Sake. The whole nature of the world tendeth Pigri, mortui deteto true loue, every thing loues, some of necessity, other by inclina- Handi erich fi nibil tion, and other out of reason. He who will love nothing (saith S. ameili: Amaie, sed tion, and other out of reason. He who will love nothing (saith S. ameili: Amaie, sed tion, and other out of reason. He who will love nothing (saith S. ameili: Amaie, sed Augustine) is the most miserable, and wretched man on earth; nor Augusti in Pal. is it without cause, that in imprecations pronounced ouer the wic- 31. ked, it is fayd, Let him not love, nor be beloved by any.

The auncient Sages have observed in the light of Nature, that Invenal. there are seauen excellent things, to be esteemed as guists from Seauen excellent things. heauen; which are clearnesse of senses, viuacity of vnderstanding, grace to expresse ones thoughts, ability to gouerne well, Courage in great, and difficult vindertakings; fruitfullnesse in the productions of the mind, and the strength of loue; and for as much as concerneth the last, Orpheus, and Hesiodus haue thought it so necesfary, that they make it the first thing that came out of the Chaos before the Creation of the world.

The Platonists revoluing vpon this conceit, have built vs three vide Marfilian Fiworldes; which are the Angelicall nature, the foule, and the Frame cinum in conninum Platonii. of the vniuerfe. All three (as they fay) have their Chaos. The Angell before the ray of God, had his in the privation of lights; Man An excellent conin the darknesse of Ignorance, and Sinne, The materiall world, in nifts. the confusion of all its parts : But these three Chaoses were diffipated by loue, which was the cause that God gaue to Angellicall spirits the knowledge of the most sublime verities, to Man Reason, & to the world, Order.

All we see is a perpetuall circle of God to the world, and of the world to God; This circle beginning in God by inestimable perfections, full of charmes, and attractives, is properly called Bewty: & when it comes to extend it-felfe in the world, and to draw it to it-

Loue the fuperin-

felfe, it is called loue. But if you consider it, in the condition wherein it gathereth together all Creatures to the first cause, and makes its workes reascend to God, they say it then takes the name of pleasure, which is a most happy satisfaction of total nature, in its Authour. So loue is a circle, which turnes from good to good by an euerlasting reuolution.

The nature of loue.

fi acciderit ei triffi-

Now, if you defire, I should in few wordes explicate the nature thereof, its origen, progresse, causes, qualities, & effects, you must obserue a notable doctrine of S. Augustine, who saith, That Loue whilst it is in the search of what it loueth, is called Desire; & when Amor inhians habe- it enjoyeth the thing beloued, it is chaunged into joy. But if it requod amaiur, cu auoid that thing, which is contrarie to it, either in effect, or opimor babins roof fen mion, it is Feare, and if the Feare hath its effect by the arrivall of eas latitia eft, fa- the euill it apprehendeth-it turnes into Sadnesse. This love takes great good adaer fa fundry countenances, according to diverse Circumstances.

I agree all this is fayd with good reason, yet notwithstanding fantifia fi malus eft we must affirme with divines; that this Oracle of Doctours hath amor; bona, fibonus. in this definition rather comprised the cause, the effects, and progresses of loue; then its essence, and nature: For to speake properly loue is neither, defire, Feare, Ioy, nor Sadnesse; but A Compla-5. Definition of cence of the Appetite, or will in an obiect convenient either according to verity, or apparence; But if we will speake more generally, we say

Richard de Med it is nothing, but an inclination, propending, and mouing, to a good, uill: dift. 17. 1.3. Which is conforme to it : For by the definition, we include all the kindes of loue which are divided principally into three braunches, to wit, Natural, Animall, and Reasonable loue. Natural loue confifteth in things inanimate, which have their simpathies, & Antipathyes, As Palmes, male, and female, Amber and straw, Iron and the Adamant. Animall loue, is that Beginning, which giveth motion to the fensitiue appetite of beasts, to seeke for that, which is fit for them, and to be pleased in the enjoying what they sought for. Reasonable loue is an Act, which pursueth and accepteth the good represented by the vnderstanding, wherein we may also comprehend, Angelicall & Divine love, which S. Denis addeth to thefe three kindes whereof wee speake.

Reasonable loue is all so divided into love of Amity, and love of Concupifence. Loue of Amity, which wisheth good to the thing beloued for it-felfe, without enquiry into its owne proper interesse: As when it desired to one, Heatlh, knowledge, grace, vertues, wealth, honours, without pretence of any benefit to it-felf. Gabriel. d. 27. q. This is to affect whith a loue of amity, which is very rare now a

daies, so mercenary are affections, and when this loue is not onely Affective (as Divines speake, contenting it-felfe with bare defires) but Effective, by plentifully opening hands to liberallity, it mounteth to a hugh degree of Complacence.

Loue of Concupitence, is an interested loue, which causeth one to love a thing, not for it-felfe, but for the pleasure, and commodity

loue.

Art. 1. q. 1.

Its division.

1.1.3.

modity deriued from it or to be hoped (in time) to be deriued from it : So the Horseman desireth bewty, strength, and courage, in his horse, and dog; not for their sakes, but his owne contentment. Such loue, is worldly loue, commonly defiled with base and animall confideration, nor is euer purified, but when it for God loueth, that, which cannot in it-felfe be louely.

Beholdthe nature, & Essence of loue in its whole latitude : Now to speake of the proceedings of the soule in its loues, The first stepp it makes when it beginneth to loue, is the degree of the conformity The fteps and proof the will with the good is proposed. The senses, imagination, gressions of loue. vnderstanding, give it notice of some Bewty, Goodnesse, or Commoditie, which it conceiveth to be fit for it. There-vpon it beginneth to take fire, and to have sparkes of desires, which make it to paintinger. wish the good, proposed vato it. Thence it passeth to the second Degree, which is that of Sharpe-Sweet Complacence, which pleafingly each moment, holdes it fixed vpon the thoughts of its object, Sometimes betweene hope to possesse it, another while betweene feare to loofe it, and many other passions, which accompany this (as yet suffering) Complacence.

From this degree it goes to the third, which is inquisition and motion, where love putteth on wings, to fly speedily into the bofome of its repose, employing all possible meanes for its contentment; and if it be fauoured in its pursuit, it aduaunceth to the fourth degree, which is vnion, esteemed the principal scope of Amities. From this vnion ariseth another Complacence, which is not painfull, and dolorous; but fatisfied, and pleafed in the fruition of its obiect which is the height of loue.

By the fides of loue are lodged, Bewty, and Goodnesse, for that (as S. Denis faith) they are the objects, and motive of love, which are so allyed together, that the Grecians call them by one selfe same name. The Sages have ever sought for the true causes, which dispose the wils of men to loue: and there are many different opinions vpon this point. Some hold, it is a quality, which God imprinteth on nature; others imagine it comes from the aspect of ftarres, and from divers constellations; Other make it to proceed from Parents, and education: other from a certaine Harmony, and confonancy of hearts, which meeting in accord vpon the fame Tone, haue a naturall correspondence. Lastly the Maxime of Divines, and Philosophers much swayeth, which saith, that Faire, and Good, make all loues.

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I hold, that to accord these opinions, a notable distinction must be made of three loues, which we have proposed in the beginning, to wit. Naturall, Animall, and Reasonable. For as much as concerneth, Naturall, or Animall loue, besides the order of nature, it is God, which giveth to each creature necessary inclinations to arrive at their end. Well there may be influency of flarres, which beare Iway ouer humours, and bodies, and with the starres, bands of bloud,

Its caufes,

temperature of Humours, education, and secret qualities which ty creatures with the knot of a certaine love, the cause whereof is not well knowne. For how many are there, who love things, which are neither louely, nor good, I not onely fay in effect, but in their owne opinion, and iudgment, yet are they thereunto fastned by some Tye, nor can they free themselues from it, but by the absolute power of Reason? Do we not daily find by experience, that a Man who is; and who knoweth himselfe to be deformed, and wicked, yet fayleth not, by Nature, to be in loue with himselfe? So through a loue of Concupiscence he may loue things, which have neither Bewty, nor Goodnesse, although he daily haue a blind feeling of fome thing suteable to sensuallity, and an unperceivable attractive.

As for loue of reason, which is properly Humane loue, one may be assured, it alwayes lookes directly vpon good, and faire, not simply but good, faire acknowledged, agreable to its contentment; This is the roote of all reasonable amityes and hitherto Meanesto make those great sources of loue reduced, which are, Honesty, vtilitie, ones felf to be be Delectation, Resemblance, reciprocall loue, obliging, and plea-

fing conversation.

Within these fixe heads (in my opinion) the fifteene meanes to make one to be beloued, are comprized, which are toutched by Aristotle in the second booke of his Rhetorique; To wit, to loue that which a frend loueth, to entertaine his apprehensions, his ioyes, and his discomforts, his Hatreds and amityes; to keepe him in a laudable opinion of our sufficiency by good parts of wit, courage, vertue, industry, & reciprocally to hold him in good esteeme, to loue him, to oblige him, to praise him vnto others, to beare with him in his humours, to trust him with your secrets, readily to serue him without forgetfulnes or negligence, to be inuiolablie faithfull to him, which we will more amply deduce in the fublequent fection.

Notable effects of loue in the 3. worldes.

loued worthily.

But if you regard its effects, I find three great empires it excercifeth in the world, naturall, civill, and supernaturall. In the naturall it causeth all simpathies, antipathies, accords, tyes, generations, productions. In the civill world, it builds two citties, as faith S. Augustine, very different. If it be good it rayseth a Citty of peace, wherein chast amityes sway, and with them, Trueth, Faith, Honour, Vertues, contentments, delights. If it be bad, It makes a Babylon full of confusion, where cares, feares, grieffs, warre, enmityes, impurities, adulteries, incests, sacriledges, bloud, murther, and poison enhabit; and all that, which commonly ariseth from this fatall plague. In the supernaturall world, it causeth nine effects, which are very well figured by the cellestiall throne of loue, composed of nine diaphanous globes; whose effects are Solitude, Silence, Suspension, Indefatigability, Languishment, Extasy, and Transanimation, which we more at length will consider in the sequele of this Treatife.

OF AMITY.

SECTION III.

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MITY is the medecine of health, and Immortallity Eccli. 6. Medicaof life, & in a manner doth, that in Civill life, which Amity thetree of the tree of life in terrestriall Paradise promised in life. naturall life with an infinite number of sweetnesses, and pleasures, it immortaliseth vs after death in the

remebrance of that which is most deare vnto vs in the world. It is, that, which giueth light to darke affaires, certainty to doubtfull, sup-bleffings. port to tottering, goodnesse to euill, grace to good, order to irregular, ornament to timple, and activenesse to dead. By it the banished find a countrey, the poore a patrimony, great ones find offices, the rich leruices, the Ignorant knowledge, the feeble support, the sick health, and the afflicted, comfort. Should a man liue on Nectar and Ambrosia, among starres and Intelligencyes; he would not be happy, if he had not frends to be witnesse of his good fortune : and we may truely fay, that Amity continually makes vp the greater parte of our Felicities. It is not heere my purpose to extend my selfe with full fayle vpon the praise thereof, fince so many excellent wits haue already handled this subject, but to shew, how good amityes are to be chosen, and how to be cultivated.

There are some, who make profession to be friends, and know What amity is. not so much as what frendship is, but Aristotle plainly proues, there nea & suais animi is difference betweene affection, Good will , loue , amity , and Con-ad aliquem in flectio. cord. Affection, is a sparke of loue, not yet throughly formed, Cassiod. de amici, in which vnderstanding hath some sleight passion. Good-will, A simple Good-will and consent, borne towards some one, although many times there be no great knowledge of the party, as it happeneth to fuch, who of two Combattants, fauour rather the one then the other not knowing eyther of them. Loue, is an affection already formed, and inclined with feruour to the good of Conformity. Amity is a loue of mutuall well-wishing, grounded vpon communication. Whence may be inferred, that all those who loue are not freinds, but all fuch as are true frends, necessarily loue. The meanest people may loue the most eminent; but there can be no amity, fince they therein find not correspondence. There are en- Miserable louers. traunced louers in the world, who are enamoured of all bewtyes, none returning them loue againe: which deferues either laughter, or compassion, seing they may directly go to the first of Bewtyes, where they shal find reciprocall contentment. After loue followeth

con-

Now well to understand how to choose good amities, the Species or kind of them must be knowne, wherein I find that one Hippodamus a great Platonique Philosopher hitt right, when he established

Three force of three fortes of amityes, whereof one belongs to beafts, the other to amity. men, and the third to Demy-gods.

Animal amity.

Pro magno landa-

Animall Amities are those, which subsist onely in Nature, and which are common to vs with beafts. Thus (fayth S. Augustine) a turus sum in bomi- mother which loueth her children for-flesh, and blouds sake, not ne, quod videam in otherwise raysing her thoughts towards God, doth but as a Hen, August. 410. ho. a Doue, a Tigresse, a Serpent, and so many other living creatures, which have so great affection towards their litle ones. It is not, that these amityes are not very necessary, since Nature inspires them, and powreth them into the veynes with the foule by admirable infusions, which preserve the estate of the world, entire. It is good, much to affect ones owne, but we must build vpon the first elements of Nature; and by grace, and Reason, rayle the edifice of true charitie. Parents ought to loue their children, as a part of their owne bodies, which, Nature hath seperated from themselues : But Amity should neuer divide their hearts. Children are bound to loue their parets, as fishes their water. Brothers cannot too much esteeme the loue, and Concord, which they mutually mainteyne together. A husband and a wife are bound to a most straight commerce of Amity, fince as God produced a word in heaven, and with the word, the holy Ghost: So, he hath beene pleased to create Adam on earth, as his ovvne Image, and out of this Image, he hath drawne Eue to be vnto a man a spirit of peace, and a loue of a perpetual lasting.

There is no doubt, but that to faile in these lawes, and to breake the Knots, which God hath tyed with his owne hands for all the liuing, is a vice, which surpasseth all kind of bruitishnesse. Notwithstanding, the euill manners of men, corrupt things the most facred, and are the cause, that some love their owne Bloud farre aboue God himselfe, and other even furiously persecute them. I putlikewise in the number of animall Amityes all fuch as loue one an other for sport, for the Belly, and Lust: For they have no other scope; they do not much better, then wanton whelpes, who cease not, to run vp and downe, turne after turne, dallying, and playing one with another. And such as loue their wives no otherwise then for plea-

Bodin: in the fure, do like the male Creuisse, who in his litle Cauerne hath many Theater of nature. females, for whom he fights as for an Empire. All this kind of proceeding smells too much of the brute beast, nor can it haue any merit in heauen.

The Amities of men are those, which are excercized with rea-Humane Amityes, fon, and are ordinarily built vpon three fondations, which Aristotle expresseth in the Treatise he wrot of it which are vtility, pleasure, and morrall vertue. Vtility, is now a daies the most com-

mon

mon Ciment of worldlie amities, and you find few freinds, who hold it not in much esteeme. It is that, which hath raysed Townes, Citties, and the societie of men; That, which having rayled, mainteyneth them by mutual offices, rendered one another in the necesfities of ordinarie life. The hand must wash the hand, and the finger, the finger. One contributes his counsell, another his industrie. another his abylityes, another his paine, one his pen, another his tongue, and another his feete. All let themselues a worke, to do * feruice to amity. I know Philosophers will say, that this is somewhat mercenarie, it not with standing preserueth communityes, & he who would take it out of the world should find allmost nothing

in it, but a meere shadow of Amity.

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Particular interest is (as it were) the fift Ghospel of Christianity, Ghospel of many. depraued in the mindes of many, & is the great God of the Time, to whom millions of foules do homage. Thinke not, that fo many quarus Euangeliobusy spirits, and men feruent to make a fortune, care much for greffor properture. Idle frends, allthough they were endowed with all the vertues of Climach. Grad. 16. the Anchorets of the wildernesse. They esteeme not Gods of clay, although they had all the curious draughts of Polycletus, vpon them: It is Gods of Gold, and filuer they would have, men which may give them whatfoeuer they defire. They cary thefe difpolitions euen to Aultars, and make pietty it-selfe mercenarie; For we fee, many are litle enough moued to heare of the greatest Saintes in heauen, when a discourse is made of their excellent vertues, but if peraduenture an extraordinarie cure happen, this ther they run by heapes, and the faint which is the authour of ther they run by heapes, and the land the hard wowes, offe-Tertull in lib ad them hath magnificent Aulters, waited on by many vowes, offe-Tertull in lib ad Natiauer. rings, and Candles. It is the pouerty of the heart of man to mea- Dij vero qui magis fure all things by proper interest, but it is a maxime deepe settled tributaris, magus through all Ages in the opinion of the multitude, and one may situitur in question, truely fay, that to him, vtilitie is the mother of the Gods. Other vendiui totam diniwho have a more gentle spirit seeke for pleasure in their affections. nitatem, non licet I do not fay those pleasures, which we have placed in Animall Amityes, but some worthy recreation, as that of the Mathematiques, of Amities of plea-Eloquence, of Poely, of Painting, of Mulique, ingenious Sportes, fure. pleafant ieastes, most witty & quaint. This hath much predominace Mery iestes, vpon spirits, who loue recreative pastime, and I thinke the seauen Sages of Greece should they live againe, would dy for huger in that house, where one who can least with a good grace might make a braue fortune. These kind of amities although they may for a time be sweet to sense, are subject to chaunge according to the diversitie of Ages, feafons, humours, employments, and occasions.

The best men, ty themselves to the honesty of morall vertues, Amities grounded and fingularly loue one who is wife, prudent, couragious, iuft, vpon Honefty. temperate, liberall, magnificent, weighing all this in the course of a life, suteable to Aristotles Philosophy, and do please themselues with the familiarity of fuch a man, and are entertayned by a Cor-

respon-

respondence of manners, a delightfull conversation, and on affec-

tion very fincere, but not extraordinary.

Amity of Demy-Gods.

The third fort of Amityes, which the Pythagorian calleth, of Demy-Gods, and which we may atribute, to the most rare, and excellent foules, is, among fuch as mutually loue one another, not, for ordinarie vertues, but for celestiall qualityes, graces, and fingular guifts of God, and enterchaungeably loue in an extatique manner, to vvit, by a rapture of spirit, of heart, and affection. vvhich causeth all things to be common among them, so much as vertue, and honesty permitteth. Such was the Amity of the first Christians, of whom with much wonder the Pagans fayd, diligant & product Behold, hove they loue one another; See hove ready they are to viro mori fint para dy each for other; and that which the Poets found to be a local matter for rare and solver for the product of the matter so rare, reckoning vp some fevy payres of true frends. Christianity made it appeare at that time in as many subjects as it had men. But at this present the multiplication of persons hath abbreuiated the extent of charity. That generous spirit (which borrowed the golden vyinges of the doue of the prophet, to fly throughout the vvorld, and to facrifice it-felfe for a neighbour) is vvaxed cold, and rests immured vvithin its litle house, busying itselfealmost wholy in the preservation of its Individuums.

From the discourse of these sortes of Amity, it is novy much more eafy to judge of the conditions of a good frend, then to meete with the effects of it, but if you will follow the way I shall prescribe,

I will shew you what choyce is to be vied.

Qualityes of a good frend. Great men are not frends.

First I am of Aristotles opinion, that Great ones (to speake according to the ordinarie course of life) are not very fit for Amities, ordinarily the best because they loue themselues too much, and make vie of men, as of Instruments for their purposes, looking after nothing, but the establishment of their ovvne greatnesse: Besides, the licentious life they commonly lead, in a fortune, which permitts them all, is the caule, that good men loue them not, vnleffe they become as vertuous, and magnificent, as they are povverfull. Which is the cause. that being viually encompassed with a multitude of flatterers, or of interressed people, vvho labour to enrich themselues in the mannage of their affaires, they have very fevy good frends. But there are some among them, vvho are endowed with so eminent vertues, affabilitie, and bounty, that they win affections, and find frends, who would willingly offer themselues vp as a sacrifice for their glory. Amity defireth equallity; If it find it not it makes it; and although one cannot alwayes exact it in an Arithmeticall proportion, and that two frends of diuers qualityes can not be in all kindes equall in offices rendered one to another, yet it is euer necessary therein to obserue some proportion; which many great ones do not, thinking all is due to them, and that having viurped the bloud, and sweate of men, they are but victimes, borne to be facrificed to their magnificence. Which made the great

Arift. 8, & g. Mor-

Aristotle say. That if of two frends the one should become a God, ral. he would cease to be frend. In which he speake as a man, and a man ignorant of the diuinity; For he figured to himselfe a God of a luskish, and a proud humor, wholy bufyed within himfelfe, and disesteeming all whatsoeuer vnder himselfe. But had he knowne the ineffable sweetnesse of the divine Bounty, he would rather with Marcionem. Tertullian haue fayd, that there is nothing so vvorthy of God, as grum, quam salm bominit. the faluation of man,

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Tertull, contra

Secondly, it is most certaine, that those who loue too much, are not very proper for great, and strong amities, for vvith ouer who loves, too much eagernes to love all, they love nothing. You find men of honour in the vvorld, vvho extremely endearing, and who create amityes innumerable, their heart ressembleth the vvethercockt on a ring incapeable of steeple which turnes with euery wind; they no sooner see one, but amity. they oppresse him with fauours, promises and courtesies; but such amityes refemble those bubbles of water, which rise vpon a river during the time of a shower, and breake as soone as they grow. Birds, which have yet the shel on their backs are taken with the fweetnesse of their bayte, and thinke they have gotten their fanour vpon the first acquaintance; but the prudent well fee, that they say to all the world, is not spoken to them.

Men too endea-

They do as Plato, who in the beginning thought himselfe much Plato. obliged to a Ferriman, that courteously without asking ought, had Benefic.c. 18. washed him, imagining this was done in respect of his merit, but Negauit illi iam awhen he afterward perceived, he thus entertained persons of the pud Platonem postmeanest condition, He then could well fay. Frend I ove thee nothing. One must not ad-

The judgment of

Moreover, we may truely affirme, that such are never good frends, here too much to who too much adhere to themselues, and rest fully satisfied with ones selfe to be a themselues; For amity being a certaine transportment of a frend good frend. to a frend, it loueth to go out and readilie fuccour fuch as stand in need of its helpe: but the man who is fast tyed to his owne interests, captiues by his owne employments, irreuocably squared out to his owne howers, is a peice not to be stirred, but with many engines. Add also to those the fantastical suspicions, and vnequal spirits. vnequall spirits, who dailie at least, have some fit of folly; and infinitelie vary both in manners and vilage, which maketh poore Amity to fare ill in their hands. But prudent, and patient frends, who have need of them, strive to find out the foldes of their hearts, to observe their good fitts, and the light-some seasons of their

Lastly I would banish out of the temple of Amity all wicked Menbanished fie liues, & euill humours, weake braines, & indifcreet tongues, which amity. are not retentiue of a secret; the ouer curious, the light, the exorbitant, flouters, Buffons, the fad, mischieuous murmurers, great talkers, and the Ceremonious.

To choose a frend well, it is necessary he be honest, prudent, of a good disposition, cordiall, obliging, faithfull, and patient. Honesty frend.

The choyce of a

is the foundation of all the most eminent amities without which there is not any thing can be of a solid subsistence. Prudence, is the instrument for every thing, and the Rule of all the actions of mans life. Good disposition seasoneth the greatest pleasures of Conversation. Cordialitie makes a Commistion of hearts, and mindes; which is the principal scope of Amity. Obligations, maintained by mutuall offices, straightly knitt affections. Fidelitie, which is an vnmoueable Rock against all the assaults of men and Time, which tend to the division of hearts: And patience in the defects of a frend, is that, which crowneth the perfections of Loue.

Of Amity betweene persons of different Sexe.

SECTION IV.

Hold my selfe obliged by the necessitie of the subject to speake heere of the amity of different Sexes, especiallie betweene people of the world. as also because many complaine, that men of our profession would villinglie handle them as the Hermits of Thebais, &

wholie forbid them the conversation of women; I will deliver what Conscience, and Civility permit in this. It is often asked whither women be capeable of good Amity, and whither it may be tyed betweene Sexe, and Sexe, out of wedlock bands?

This is a very hard question for me to resolue, because having all my time beene employed (according to the lavves of my profession) to Court vvisedome, and vertue, and having had litle practise, but amongst the sagest, and most vertuous vvomen, it is not so easie for me to judge of the humours of such as are bred otherwise.

If vve consult vvith Histories, vve see millions of louers, vvho complaine of the infidelitie of their Mistresses: On the other-side vvbmen vvage vvarre vvith men, ceasing not to accuse their inconstancy; and all your faigned Romances eternally chaunt forth the same song: vvhich vvere able to tyre spirits any thing serious: But it is euident that these vices, vvith vvhich they reproach one another, chasticing vvith seueritie, that, vvhich they commit through Idlenesse, proceedeth not so much from Sexe, as from the nature of a shamefull passion of loue, vvhich hath no more stabilitie, then the vvind in the Spring, and the sea in a Calme.

It is certaine, that euill loue hath its disloyall ones every where, but since we are insensiblie engaged to treate of Amity,

after fo many excellent pennes, who have handled the same subject; we are rather to observe what is commonly done in vertuous love, then that which is acted out of the madnesse of Concupiscence,

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Some haue thought, women were not so proper for amityes, Reasons for which because they ressemble a clowd in the rainbow, wich receyueth the wome seeme lesse capable of amity. impression of all Colours in their naturall diversifyed formes: befides, for that according to Pliny they are imaginative more then Velocitas cogita-any creature in the world, which suggesteth to them infinite many ritas, or ingentivathoughts, divers inflexions of the heart, taftes, diffaftes, which riesar maltiformer thruit on one another, as the vvaues of the fea. They likeevvife Plin.1.7.c. 12. thereunto add, that they very easily are turmoyled with suspitious, iealousies, and distrustes, the least matters offend them, and many, once displeased, are irreconciliable. And which is more, that the most part of them have narovy hearts, and hands not open enough to helpe their good frends at a need, they being ordinarily much tyed to the interests of their family; so that there are many vvho loue not fo much for loue, as for gayne.

This may well happen in certaine humours, but there are some Reasons for the generous spirits, who do not so easily receyue the impressions of modest love of these ill qualityes, and who perseuer till death in an vnshaken women. constancy of affection. And verily it seemeth that contrarie to vvhat hath beene spoken, nature more fauoureth them therein, because loue as sayth S. Thomas, after S. Augustine, appeare, best in Amor magis similar indigence, and those love most feruently, and powerfully who be-indigentia. fides other attractives, see themselves bovvnd vnto it, by some kind August 1. 10.de of necessitie. Novy, the inclination which a vvoman hath towards S. Thom. 1. 2. q. man is (as it vvere) necessary: For it is more easy for a man to be 15. vvithout a vvoman (hauing regard to spirituall and temporall affi-Itances, as Sacraments, and Philick) then for a woman to be without a man. Adam was for a while all alone in Paradile in a waft vvorld, but God permitted not, that Eue should be there alone one moment: For this folitude would have gone hard with her, to fee to many liuing creatures, and in to divers kinds, and not meete with one to beare her refemblance.

This being so, one may with reason say, that as we loue things necessary with more endeuour, and stability, so women are tyed with the more indiffoluble chaynes in vertuous inclinations. But not to speake of this motive (which proceeding from a meere motion of nature) cannot be the most generous; we find men, who rest vpon Indifferency, and seeke nothing but to content their ovvne senses, and to idolatrize themselves: but vvomen very rarely stay vpon neutrallity, needs they must loue, or hate, there is no third Condition for them; and fince according to the Philosopher, It is fit to Judge of Contraryes by proportion, we will truely say, that; if they be susceptible of the impressions of hatred aboue all may be fayd, so are they likewise capeable of noble Amityes. They thinke themselves more engaged in honour to enter-

taine them, when they have begun, fearing to be disparaged by

the multitude of vandring, and flitting affections.

Add allso to this, that they are more tender then men, and that foftnesse of Temperature, is to love, as the ayre to the ray of the Sun, seing the affections more easily penetrate, where they find dispositions, which have already prepared a way for them. Lastly, as they commonly are more deuout, and religious then men, to they observe vertuous amityes with respect, and entertaine them out of conscience, and especially such as are grownded on piety, which is the thing that most powerfully predominateth ouer their hearth.

I speake this in respect of those who are very vertuous, but as wee find; few rare vertues, and strong amities, accompanyed with all necessary circumstances, are not to frequent in their fexe.

It feemeth allfo that the Examples we deriue as well from nature, as Civill life, infensibly lead vs to the prooffe of that,

which we propose.

tur. 1. 3. fect. 6.

Valer. Max. 1.4. C. 6.

Idem li. 6. c. 7.

Lipfij exempl. po- husband, among the proferipts of the Triumuirat. If emprisonments litica:

Rodericus Santius licked the enuenomed would of King Edward of England her deare P. I. C.4.

Among living Creatures the females are the more sharpe, and ardent, as well in their affection, as in their anger: The Cuttle-Bodin Thearing Fish takes reuenge on that, which striketh her male, but the male, flyeth if his Female catch a blow, as Aristotle hath observerd in the ninth booke of his living Creatures. I well remember the Auncients studiously reckoned up the payres of frends, which they Luciani Toxaris. had observed throughout all Ages, and that Lucian in his Toxaris, hath straunge examples of amity betweene men, as of him who left his whole family in a fire, to cary out his dearest frend on his shoulders: and of another who gaue his owne eyes, for the ramome of him, whom he most tenderly affected. But who likewise would in particular decipher the notable actes of loue, which many vviues have witnessed to their husbands, should find wherewith to be moued to admiration, and to settle his constancy. If we talke of preserving a wid dovv-hood, inaccessible to second wedlocks, how many may we find of them, euen in Gentilisme, who after the Rare smities of death of their deare husbands have fayd (what the auncient Valeria did) my husband is dead to others, but not to me. If we speake of suffering great toyles of body, Queene Hipsicrates, followed King Mithridates her husband, as one of his brauest Captaines, gallantly Cornetting a horse, and galloping through snowes and wildernesses, not to be seperated from him, If we discourse of banishment, and Ignominyes, Sulpitia brake vpp doores, and locks, to run (maugre her mother) after her exiled

> be put into the list of account, Eponina was nine yeares shut vp with her husband, in the holow Cauerne of a Tombe. If you regard maladyes a daughter of Spaine daily with her tongue

> husband. If you looke on the terrible of terribles, death; Blaunch,

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the Italian Lady scorning the flatteries of the Tyrant Actolin, who paffionately woed her (captive though she vvere) escaping out Histor. Paraningof the hands of fouldiers, she vvent to breath out her life vpon the tombe of him, to vyhom she first of all had given her heart and affections. Yea I much more admire those, who willinglie haue depriued them selues of all riches, greatnesse, yea euen of the presence of their husbands, whom they dearely loued, to procure them libertie, wealth, and honour. Cedrenus observeth in his Cedrenus in Epi-History, that Constantine the ninth excercising tyranny a swell in tom. Historia, matter of loue, as within his empire, caused the Romane Argy-P. 196. ropylus to be fought out, and commaunded him to repudiate his wife, whom he had lawfully maryed, to take his daughter, on condition that he would make him Cefar, and affociate him with himselfe in his dignity: but if he condescended not to his wil he threatned to pull out his eyes, and to make him all the dayes of his life milerable. The Lady, who was present, seing her husband in-Excellent loyalty uolued in all the perplexities that might be, and ignorant, what of a Lady. answeare to give vnto the Emperour. Ah Sir (sayd she) I see you are much hindered in a braue way, if it onely reft in your wife that you be not great, and happy: I freely depriue my selfe of all, yea of your company (which is more pretious to me, then all the Empires of the world) rather then prejudice your fortune; For The xxx unxlub exisknovv, I loue you better then my felfe : And taying this she cutt " aring reixa. off her hayre, and voluntarily entred into a Monaltery, which the other was willing enough to fuffer, preferring ambition before

loue, a matter very ordinary among great ones. Out of all this it may be inferred, that women are to be found very vertuous and most constant in their affections. But the queflion I proposed in the second place, if in case it so fall out whither amityes may be fixed out of mariage, betweene fexe, and lexe; is a passage very daungerous, and wordlings must not thinke it straunge, if I looke into it with much precaution. It is a pleasant thing to heare how Pelagius the Archheretique talkes Rodomanto of Pein S. Ierome, For he makes a Rodomontade suteable to a spirit Hierom. in Pela-Iwolne vp with pride, and blinded with the opinion of his owne gium. worth. There are (fayth he) who shut themselues within Cells, & neuer fee the face of any one women, yet fuffer themselues to be enflamed with loue, and tormented with defires : which may very well happen, for they are miserable creatures, who well deserue to be so handled. As for me I freely professe I am daily enuironed with an Host of women, and feele not the least sparke of Concupiscence. S. Basil was of another opinion, when he shweth, that nitate. a man who perpetually converfeth with women, and fayth, he fee- Inclinatio of fexe leth not any toutch thereof, participateth not att all of humane na- vo fexe. ture, but rather is some extraordinary prodige; For as he learnedly disputeth in the booke he composed of Virginity, the body of a woman is (as it were) a section, and a fragment of, that, of the

uerfation with vvomen

Æ dificavit dominus mu'ierem. Gen. 1. 11. όμματων βολαι ασυμάδι χείζες. S B.fil.ibid. & intopia die o SEX MEN ELES COXIZO Clem. Alexand. pædag.1.3.

THE THE TE ASSESS. first man, which is the cause he naturally desireth her, as a part ta-Dangerous attra ken from himfelfe. The palme hath not more inclination to the ciues in the con. Palme, nor the Iron to the Adamant, then one fexe hath towards another. When God created the mother of the living, It is written (he built) as if the scripture would say, that woman is a house wherein the heart of man lodgeth, but too often. Sole glaunces Deux costam quam (saith this great man) are spirituall hands, which cause wonderfull tuler at de Adam in effects, From thence the first batterie of Concupiscence beginneth, as faith Clemens Alexandrinus. Ad, that after the corruption of finne, we have in vs an euill fource of carnall defire, which floweth from the bottome of our foule, by our five fenses, as by so many conduit pipes. Nature is extremely subtile, and busy, and when one hath a hundred times together by strong hand chased it away, a hundred times it returneth; It infinuates it-felfe, It preffeth forward with sweete violences, with charming sweetnesses, It insenfibly spinneth the web, and doth what it lift.

Moreouer it is seconded with a certaine curiofity to know all that which is most pernicious to it. It kiketh against the lawes of honesty, and modesty, and thinkes the forbiddance of an euill is the greatest of all torments. It will know too much, to be chast, & makes a fnare to it-felfe of proper science. O God of purity, how many do we now-a dayes fee who to give entrance to a wicked curiofity, through too free conversation, receyue as many woundes as they give glaunces, and as many deaths, as bewty shootes arowes against them. Salomon who well knew the effect of this passion, layd: Thy eyes shall see forraigne women, and thy heart shall entertaine a very euill discourse within thee: Thou shalt be as thum loquetur per. one fast a-sleepe in the midst of the waves of the sea, or as a lazypilot, who opressed with drowzynesse hath forsaken the Helme. Thou wilt fay, It is true; they strake mee, but I feele no paine of it: They have drawne me this way, and that way, but I am not fenfible of it, when shall I be awakened, to be againe drunke with loue, and to returne to my accustomed pleasures. See, how a sencelesse fowle talketh, which having not well garded its fences in the first affaulth, deliuereth the heart ouer as a prey, and finkes into the Bottome of Abisse. But to rest within the limits of honest amityes, it is vindoubted one can not vie too much precaution, so subtile & thould alwayes be penetratiue are the stinges thereof, especially when it is sharpened by Bewty, Bounty, and Benefits. Yea mifery therein doth iometimes beare fo sensible a part, that a bewtifull and vertuous woman being in her inocency afflicted, shoteth arrowes of victo-Magnus amor off, rious loue into the heart of man: And very well the philosopher qui de misericordia Seneca hath observed, that love is great, when it growes out of venit. 8. Cant. 6. commiseration.

Prouerb. 13. Oculi tui videbunt extraneas, & cor werfa, &c.

Modeft amities with women hadled with much precaution,

Caffiod, de amici-

It is true, which Cassiodorus sayd in the booke of amity, that one affection degenerateth infenfibly into an other. Loue in the beginning is wholy divine, then it becommeth humane, being yet within the limits of reason : From humane it passeth to naturall, wherein it quickly feeles the stinges of nature, and the first feruor of Concupiscence. From naturall, it becommeth officious, entertaining it selfe with discourses, complements, complacence, offices, and feruices. From officious it most times becommeth carnall, and from carnall absolutely vnchast.

Iamblichus, a Philosopher very curious, sayth that those who Observation of professed to consult with spirits by this diuine operation, as is alved to the at pretended, faw in the beginning obscurityes, specters, and nights: ties of women. but prefifting in their fearch, they perceyued the ayre by litle and litle waxed bright with a pleafing ferenity, and the apparitions became more lightfome. It falleth out quite otherwise in the matter of amityes indifcreetly tyed with women: For at first those shevves, are faire, and specious, but the issues of them (if one be not heedfull) are blacke, and hideous. A foule which feareth God, might fometimes be very confident among fuch as make profession to be none of the honestest, because it is preuented by some auerfion, which hindereth its perdition: But vertue, conforted by soveet disposition, hath another manner of povyer : for it infinuateth it selfe into the soule with admirations, and satisfactions, which attract the inclination before the confideration can be permitted to frame any further discourse. So Saint Bonauenture in S. Bonaven 1, de the treatise he composed of the purity of confession, sayth, the puritate Confess. Amity, of vertuous vyomen is more to be feared, and the testimonies of mutuall affections which one fexe rendereth to another, are infinitely able to enkindle loue. One, who is not extremely exorbitant, beginneth not the practife of vice on the topps iniquity hath its apprentiships, none comes in an instant to the vermost of Impudency. About all, heed must be had of the beginnings, before vice take much predominance, to our prejudice.

Haue you observed what a stone doth, throwne into a pond. It maketh at first a small circle, which causeth another, and the other S. Bafil. de Virgia third, the third out of that produceth a fourth, and they are nir. still infinitely upon encrease, so much , that the water onely curled A notable compawith a litle pibble, makes a long chayne of circles, which fill vp rifon of S. Bafil. the totall superficies. This happeneth in loue, it falles into our passion of loue, heart not perceyued, not foreseene, and in the beginning causeth some sleight toutch, which according as it is entertayned, distends it-selfe, and is in such fort multiplyed, that it replenisheth the whole capacity of our foule with arrovves, and chaine-linkes, which we cannot but with much labour dissolue, and vnlose. A spirit which before rested in a generous liberty, becommes captine; This imperious visage perpetually knockes at the gate of his heart, It enters into game, study, repose, repast, sleepe, and action. It infinuateth it-felfe into prayer with distrations pleasingly troublesome, it busieth the thoughts, it excercizeth the discourse, It enflameth the defire, to go, to visit, to speake, it replenisheth the

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Sopher

memory with what is past; the imagination with the future, and the present, with disturbance. A soule findes it is not well, that it dissolues, that it consumes by the senses, and hath already dryed vp all its smiling bewtyes, and weakned that vigour, which is in deuotion. It notwithstanding flattereth it-selfe with the colour of innocency; It faighneth to it-felfe that this is an act of charity, that it is a duty of Civility, That it is an act of the foules that burnes not but for vertue, but the mischieffe is, this soule is not an Intelligence seperated from matter, and that in the guest thereof, we passe by the veyle of bodie, which becommeth a snare to chastity.

By mentis.

Æ'ian de animal. 1. 6. c. 35. the fire of Oxen.

How many Bulls have wee seene, feeding in a pasture strong and found, who having heedlesly swallowed a litle worme called by the Grecians, The fire of Oxen, become meager and faint, retayning nothing at all of their bodyes, but bones and figure? Love compared to And how many great spirits have we beheld which were in excellent state, and in full vigour of the functions of intellectuall life; who by approaching ouer-neere to this Sexe, have entred into affections of fire, and flames; which like litle creeping ferpents, haue stolne into their hearts, and destroyed vertue? I will not soyle the purity of my pen with the exorbitancyes, which both auncient, and moderne historyes have observed upon this subject. I passe ouer it, as bees ouer hemlock without any stay, it seeming vnto me that many authours had done better to have covered the staines of their mother, then to have divulged them to maligne spirits, who make vse of poyson, and readilie impute the disorders of particular, to the general body.

All I have fayd heereupon hath beene to fute my felfe to the The opinion of lence of scripture, & holy Fathers, who soe, notably have condem-Fathers cocerning ned the ouer much familiar conversation with women, and if they the amity of wo- feeme fometimes to speake of it with too much rigor, it is for that in great crimes the euill might be diverted by exaggeration of the perill, to the end that since the fire is to be feared, the very smoke

might be auoyded. Prouerb. 6. 17.

It is not to be wondered at what the wiseman sayd, that the too free familiarity with women was a fire-brand in the bosome: that S. Ephrem thought it was as easy to live among burning coles as to converse with this sexe, and not wound the soule: That, S. Bernard wrot, that to be alwayes among women without hurt, was Cypr. de singular, to do more, then to rayle the dead: That, S. Ciprian imagined it was to erect a precipice to be addicted to such society: That, S. Ierome aduited, that we should eyther equally loue them all, or equally not know them.

We see many shipwraked fooles, standing on promontary, tops, who tell vs of the ruins, which these passions have caused. Simon Magus was vindone by a Hellen, being more bevvitched by her loue, then he enchaunted others by his forcery. Appelles was cor-

rupted

Shipvvracks happened by the loue of vvomen.

Nepotian.

S. Hieron, ad

Bernard fer. 64. in Cant.

rupted by Philumene; Montanus by Prisca, and Maximilla; Do. Exmoneis. natus by Lucilia, Elpidius by Agape. Women haue ended among all thefe, what Magick, and Herefy had but begun. O good God! what man would not be aftonished at the Roman Macarius, who having ouercome love in the world, was surprised in the wildernesse by finding a womans shoo. To conclude, heaven is most received Angelow happy, fayd Tertullian very wittily, because though it have An- o Angele. Tertull. aduersus gells, it hath not Angellicals, though it have a God, it hath no God- Valent. deffes, and it might be feared, if there were diversity of Sexe there,

it would alter some thing of its tranquility.

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So many great men, who were much accomplished in fanctity haue thought of women vpon the brinke of the graue, and hauefound we must euer feare, that we may neuer fall. Besides, I leaue you to thinke with what conscience a spruce youth, who hath a body full of bloud, and a spirit replenished with flames, can say, he will love God in his workes, and that he findeth not any one better, then a hansome woman. He knoweth how to mannage his loue, he will take in, no more fire then he lift, and this fire shall not burne, But at his discretion. This Bewty shall serue to raise him towards God, he will passe from the creature to the Creatour vvithout any difficulty. It is a ladder of gold, vvhich God hath fet for him to clime up into heaven by. But it is to be doubted, least it proue Archimedes his engine, whereon the higher they mounted, the lower they descendeth. Such an one by this vvay thinkes to toutch heaven with a finger, who already hath a foote in hell. But fince I write this treatife for courtiers, and for the well ordering of divine and humane love, I neyther must, nor will, by my difcourse, put any preiudice vpon the vertuous, and civill amityes; be spirituall amiwhich may be betweene perfons of different fexe, who are en-tyes between perdowed with fingular, and excellent vertus, and who mannage their Sexes, endowed affections with admirable dicretion; Which although rarely, may with great vertue be done; and if there be any who abuse it, it is not fit by reason Necinserorum reof blasted members, to blame sownd parts, and suspect them of grumin terra. corruption, nor to centure the actions of many great faintes who Sap. 1. being obliged by duty to converse with other sexe, then there owne, have therein comported themselves with so much prudence,

S. Augustine in the fourth Booke of the Citty of God, fayth the auncients had three Goddesses of love, one for the irregular, another for the maryed, and a third for virgins. We must not thinke the Kingdome of hell perpetually swayeth, vpon the earth (to speake with the wife man) and that one cannot looke on a Woman, and not take in the fire of euill loue. How many be there, who wholy are estraunged from all tender, and affectionate inclinations? Bryers, and Thornes are as full of Courtely as their greetings, and the Ice of Scythia, is not, more cold then their conuersation. How many do we find, who having their spirits wholly

That there may

vivoly possessed by other passions; one of Ambition, another of auarice, another of reuenge, another of enuy, another transported by the sollicitude of a suit, and the turmoyle of a samily, who think very litle vpon loue? How many other are there, from whom study, affaires, and charges (wherein they striue supereminently to transcend) free their mindes from all other thoughts? And hove many Ladyes see wee, who in the world with a countenance euer smiling, of a humour cheerefull, and conversation most pleasing, vvho make loue to vvitts and spirits, as Bees to flowers, and have vvith body no commerce at all?

But if this may sometimes proceed from humour, by a much stronger reason we must thinke, great sovvles, that are powerfully possessed by the loue of God, which replenisheth the vehole latitude of their hearts, and who liue in continual excercises of prayer, and mortification, may converse with veomen for the affaires of saluation, by a conversation severely grave, and simply prudent, not chaunging the loue, which they beare to the vertue,

of chastity.

It is an act of a base, or maligne spirit to measure all by ones owne selfe, and to thinke that what he would do in a slippery ocasion, must be done by all such who are farre otherwise eminent

in grace, and vertue, then are the ordinary fort of men.

The Baliliske cannot be enchaunted.

Tertull. Apole-

The authour of the Theater of nature holdeth, that the Bafilyske alone among serpents cannot be enchaunted, & I dare affirme there are men, who have the like priviledge, and have their eyes loue-proffe, and their hearts shut vp against all the affaults of concupiscence, whither it proceed from singular habits of vertue, or vvhither it be some very extraordinarly guift from God. Democritus voluntarily made himselfe blind by looking stedfastly vpon the beames of the sun, to free himselfe from the importunityes of the loue of vvomen; He (perhaps) shut vp tvvo gates against loue, to open a thousand to his imagination. Origen depriued himselfe of the distinction of sexe, to rebate the stinges of sensuality, vvhich bred him much mischieffe. Grace, and the guift of God doth more, then all the endeuours of men, it forfaketh not those who by obligation of their chardge, and out of the necessity of their profession converse with vyomen, within all the limits, and due proportions of decorum.

The extraordinary practife of S. Athanafius.

Sozomen. 1. 5. c.6.
Palladius
Laufiaca.

The Ecclesiasticall history assured by the Arrians vith rage thirsty of his bloud, and not knowing whom to trust, hid himselfe in the night time in the house of a deuout Virgin, where he was long concealed, and protected against the fury of his persecutours. Whose-uer will weigh this, shall find it an extraordinary Act, for the History saith, the Virgin was a miracle of bewty: and being not fully twenty yeares of age, had made a vovv to preserve a perpetuall virginity to God. It much amazed her at first, seing the great Presa

had

had chosen her litle habitation for the place of his retreate : but he affuring her it was the will of God, she entertained him with an open heart, and ferued him with fo much purity, obedience and reuerence, that she seemed to have lodged an Angell, not a man in her house.

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She furnished him with all necessaries for life, she washed his feete, yea she borowed bookes for him, with fingular heed, that he might entertaine time in this his imprisonment. Cardinall Baronius calleth this history into question, and thinkes it an inuention of Arrius his fide, but there is very litle apparace, seing the Arrians of that time neuer objected it to S. Athanasius, as being a matter out of their knowledge. And although this great man in his Apology hath faid nothing of it, where he speaketh of his flights, and recreates, this notwithstanding nothing at all lesseneth the trueth of it, fince there are many things may very innocently be done by prudent men, which are not necessary to be published to all the world.

And needs must he have had litle judgment, to have vaunted this accident before his enemies, whereof they would have taken but too much occasion to calumniate him. And as for that which Baronius saith, that it onely belonged to Widdowes to wash the feete of faintes, it is true according to the ordinary proceedings of the Church, and in the liberty of its functions, but heere the queltion is of an outragious perfecution, and of an act, out of common practife, and there is not any reason which can efficaciously proue this history to be invented, seing it is faithfully set downe by Sozomen, and Palladius, two great admirers of the vertues of S. Athanasius, vyhereof the one giueth so euident prooffes, that he vvitnesseth he had seene the same Virgin vvhen she vvas leaventy yeares old, and faith this relation was confirmed to him by Priests of Alexandria. I hold it more admirable, then imitable, and that although the Hebrew children were once preserved in the fournace by miracle, one must not therefore defperately throvy himselfe through imprudece among colesibut euer confesse the hand of God is able to safe-gard those in perills, who haue not despayred in the perill, but who by necessity become therein engaged.

What shall we fay of S. Iohn Chryfostome? is there a man more Amity of S. Iohn auftere in his life, and more vehement in the matters of vertuous Chrysoftom, with amityes? It is a straunge thing to read the letters he verites from lympias. the place of his banishment to his deare Olimpias. He faluteth her with opennesse of most ardent affections, he calleth her his saint, and his venerable lady, fometymes he instructes, and encourageth her by sublime, grave discurses, addressing epistles to her to be valued with whole bookes. Another while he descendeth into Particulars, he recounts vnto her his voyages, his aduentures, his comforts, his discomforts; He omitts nothing of the condition

S. Paule tender in holy affections,

of his health, of the disposition of his body, of his chamber, of his habit, of his ordinary excercises in this vgly place, where vnto he is banished. He protesteth he is much troubled he sees her not, he affures her all his paynes are nothing in comparision of the want of fuch an one whom he fo tenderly loued, which he confirmed vnto her by the example of S. Paule vvho challenged Angels, and diuels, who mockd at all persecutions, vvho vvas ready to cary all Hell on his shoulders (had it beene possible) out of the desire he had to fuffer. And yet the seperation of Titus his well beloued disciple, afflicted him so much, that he could not give his thoughts any repole. He dilates much vpon this affection of S. Paule, to excuse his owne, which shewed it felfe at the height when the nevves was brought him of the ficknesse of the same Olympias: For then it was, when the winters of Scythia, the countenances of Barbarians, the hideous roughnesse of some place, where it feemed Nature had neuer beene, the noyce of warre, and the incursions of soldiers slesh in massacres and spoiles, are nothing in comparison of the affliction he feeles for the indisposition of this deare virgin. He conjureth her by all things the most pretious to tender her health, he sended her to skilfull Phisitians, he teacheth her medicinall druggs vyhich helpe himselfe, he promiseth her long letters, which she infinitely loued, so that she take care of her health, he affuereth her, as it were in the spirit of prophecy, that he must visit her againe to comfort his cares, wipe away his teares, and replenish his hart with fatisfaction. What can be more louely, what more affectionate, then this whole discourse?

Great affection of s Hierome toward fancta Paula. S. Hierome in epitaph, S. Paulæ.

Saint Ierome is in the same passions for saint Paula, All the splendour of Romes greatnesse, all the riches of the earth, are nothing with him in comparison of his litle Bethelem, made resplendent by the vertues of this noble Lady. He telleth vs, that pilgrimes who come from the remotest confines of the world cannot fee any thing, In all the affluent wealth thereof comparable to her. When he goes about to prayle her, he wisheth all the members of his body were chaunged into tongue, and that he were nought but voyce, to be, throughout the vvhole vniuerfe, the Trompet of her prayles. He discribeth her life and death with extalyes, he playes, the poet in his old age to make her an epitaph, and fetcheth out a pedigree for her from the ashes of old Troy, and the conquests of Agamennon. He formerly had made himselfe a Secretary to her and her daughter, enditing their letters for them to inuite Marcella their companion into the folitudes of Bethelem. When he thinkes of her coming, all the holy land is turned topfy-turvey, the hillocks leape for ioy, the feilds deck themselves in their best bevytyes, the rivers cary the newes thereof to the meadovves, iquadrons of religious, and virgins go before; there is nothing but falutations, transportations, and reiovcings incomparable: Out of which we may conclude faintes have very lively affections towards all they loue.

That bleffed Prelat, the Bishop of Geueua had the same spirit. The affectionate for his Philothee. For behold how he speakes of her in the first Bishop of Geletter of his second booke. Vohen you vnfolded your selfe to me neua. more particularly, it vous an admirable ioy to my foule that I might more and more comfort yours, which made me believe that God had given me to you, not imagining any thing might be added to the affection I felt in my mind , and especially when I prayed for you : But now (my deare daughter) there hath upon it succeded a neve busnesse, which to my feeming cannot be named, but the effect of it is onely a great interiour (vveetnes, which I have, to wish you all the perfections of the love of God, and all other spiritual benedictions. In the sixteenth Epistle he sayth, It is a deve which morfineth his heart without blow or noyce; I freake before the God of my heart, & yours; every affection hath its particular difference one from another: That wwhich I beare you, hath a certaine particularity wwhich infinitely comforteth me, and to say all, it is infinitely anapleable for me. Account this an irrefragable verity, and do not you doubt it at all. Then he adds when many particular persons recommended to him, come into his mind, she is alwayes the first, or the last, who there longest abideth.

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See how the wayes of the iust are hidden, and leave no prints to follow them by the tracks. An ill informed Censurer would heere have verinkled the brow, he would have fayd with a supercilious countenance, a seuere aspect, in the wordes of Cato. That it must needes be a manifest snare of Sathan, to have a womans face in his mind in the midst of his prayers. And yet we know this vvorthy man liued in most perfect purity, in imitation of immateriall Angells. This teacheth vs, there may be amity betweene Sexe, and Sexe, pure, and ardent as the flames, which enlighten Necessiands christi starres. But this onely belongeth to persons infinitely prudent, glutine copulata and absolute in vertue, vvho are therein more vvorthy of admira-quam non vilitate tion, then imitation: yea indefatigable circumspection must be subdola & palpane vied, to contayne them within their limits: And then is the time adulatio, fed Deitithat they produce chast, and strong delights, when two spirits scripturarum studia perpetually looke one vpon another as the Cherubins of the Arke conciliant. having continually the Propitiatory of the living God in the midft S. Hieronimus, of them: or when they ressemble the Sun, and Moone, who for thele fix thousand yeares have courted each other, and neuer tout-ched.

Of the entertainment of Amityes.

SECTION V.

MITY, in the world wherein we are, is a fire, out of its sphere, which properly is heaven; where knowledges are without darknesse, ioyes without discomforts, and loue without blemish. For which cause it stands in needs of precaution to defend it-selfe, and

of strength to abide in a place, where constancy is rare, chaunge ordinary, errours naturall, affaults violent, and resistance weake: Mollingenis, & ad The mind of a louer is delicate, nice, and sensible in injuries, if omnem sensum do you handle it sleighty, it withereth like a rose, if roughly, it fadoloris argueus; fi deth like a lilly. I then will brieffly glaunce at those things, which negligentius tractes deth like a lilly. I then will brieffly glaunce at those than preserve it cito marcet ve roja, alter amity, and shew you likewise the antidotes that preserve it, sidurius teneas, li to the end remedies opposed, the euils may with the more lustre Symmachus ep.34. appeare.

of amity.

frends.

I hold, that among all the staines which amity may contract, The eight staines there is not any more tarnisheth it, then Forgetfulnesse, Negligence, Scorne , Dissension , Distrust, Inequalitie , Impatience , and Infidelity. We see Forgetfulnes of 10 many amities daily to dissolue by Forgetfulnesse, and want of frequentation, that it feemes divers frends (especially, when they be of eminent condition) make there way to the Elyzian fields by the river of forgetfullnesse. They no longer remember these, vvhom they had courted, no more then a nightly dreame, nor know they so much as vehither they be inthe vvorld or no, and vehither they yet have any part among the living. Severus demaunded of Qua'em cupis ve S. Paulinus his picture to preserve his memory, but he asked him mittamus imaginem whiter he desired the image of a terrene, or celestiall man, shewing

tibi , terreni bomiancalestis? S. Paulinus ep. 8. the lineaments of the face. ad Seuerum.

Negligence,

Others want not memory, but they have a certaine carelessnesse, which many times proceedeth from a nature lazy, and indifferent, that cannot take a litle paines to quicken the memory of a frend; an other while it commeth from a narrowstraightned heart; which vouchsafeth not to oblige it-selfe in an occasion, wherein it hath full power.

we must rather remember frends by the figures of the mind, then

Contempt.

Some are not content to scorne, but do also make their scorne appeare, by preferring men of no worth, and who were before vnknowne to them in auncient amities. They thinke a frend who is

yet to be made, is euer better, then he who is already wholy endea- Attalus. Incumdint red. This is it, that causeth sharpe conuulsions in a generous heart, babere. which sees it-selfe neglected, and abandoned in need, by one from Nec tamen Aneam whom all possible helpe was expected. Then arise lowd out-cryes, tes odi. exclamations, and complaints: Yeathere are of them, who hide their woundes, yet faile not to love in the midit of these disfauours, which I suppose doth either proceed from a strong vertue, or from a great abjectnesse of mind. If it come from vertue, it is an action truely Christian: But if from abiectnesse of mind, then it is a lamentable thing, to fee a filly foule fo profule of loue (the greatest Treasure in the world) as to conferre it on the ingrate, disdainfull, as if one tooke delight to feed, and flatter owles. And were a man able to give vs the heavens, and starres, if he have not amity and affection for vs, must we make our-selves slaves to a proud spirit, which is wholly employed within it-felfe; and which can neuer distinguish what vertue, or amity is ? Disdaine is a thing not hard to be learnd, when he whom we honour most, giueth vs a lesson of it in his ingratitude. One may pay scorne with scorne, and set a value vpon nothing but God, who gives estimation to all things.

There are other who begin the breach of amity by divertity of Diffention. opinions, and judgements, they build but vpon one grownd in the exercise of the holy vertue, their vnderstanding inclineth to one fide, their will feemes to propend to another; but in conclusion it is gayned by judgement, and the continuall diversity of reasons causeth the dissention of hearts. I do not say one should play the chamaleoniu be-Chameleon in amity, and without foundation take vpon him all field vice que de colours which are presented, for that would be rather to become a subjectis sumis coloflatterer, then a frend. The Seraphins of Ezechiel, though they Aufon. ep. 32. clap themselues with the tipps of their wings, yet faile not to make Ezechiel. 3. 13. a heauenly Harmony . So, good frends who at first some-what differ in opinion vpon subjects offred, and propose their reasons with fweetnesse and modesty, thereby alter not concord : but when this diffention is very frequent, and captious, it is an euident token,

loue is strooken at the heart. Other are easily transported with suspitions, and distrust, and open their eares very wide to tale-tellers, who are the most daungerous plagues which the euill Genius can vomit forth to disturbe distrusts. concord. Antiquity telleth vs that frends fent eare-rings to their dearest correspondents on their birth-day to consecrate their eares Rabbi Salomon, to amity, and preoccupate them against slaunder. We must Iudge (fayth Seneca) before we loue, but when once we have begun to loue, we must belieue a frend. We must not open a heart by halues, dendum, ante amihe is made faithfull by the power of belieuing him to be fuch, and citiam indicandom there are not any fo worthy to be deceived as those, who vpon all of. Senec. ep. 38. occasions feare to be deceived. It is an act proper to a spirit stupid, and vnworthy of the mannage of affaires to be ready at the first to give credit to the venemous tongue of a Calumniatour, oppo-

fed against the life, and innocency of a frend; or of one in prime place, without fifting diligently all the circumstances of his acculation. And what affurednesse may we hope for in humane things, if all eares should become as credulous, as tongues are licentious? Came not thence the frequent subuersions of states, and Calami-

ties of man-kind?

Is it not that which irrecoverably ruined the Romane Empire, under Valentinian the third, when, (as Maximus relateth) who was his capitall enemy; he with his owne hand slevy his chieffe Generall AEtius, the piller, and proppe of his Empire? We must not belieue any thing against an amity long setled, vnlesse the prooffes thereof be written with the rayes of the Sun. Alexander rather chose to put himselfe vpon the hazard of svvallovving poifon, then to belieue one, vvho made him a report against the Quintus Cartius loyalty of his phisition : He with one hand tooke the goblet, vvithout further information, and with the other gaue the accufers letter to the accused, the one smiling dranke downe an apparant death, whilst the other implored heaven and earth against the calumny, which was notably refelled by the generosity of the great Monarch.

Inequality.

Lastly, they do not long preserve amity, vvho are vnequall and impatient : and as Moyses makes no mention of the Ayre in the History of the Creation, because it is inconstant, according to S. Gregory Nyssen's conceit: So, vve must let their names passe vnder filence in the Temple of Amity. They grow weary of all, they are displeased with a sleight word, spoken at random, with some innocent freedome, they enter into Labyrinthes of suspitions, and perplexities, whence they neuer come-forth (and amity) which is the most delightfull of all things: becomes their punishment.

Gregorius Nisse. in Hexameron.

> All which hath pleased them, displeaseth: All which hath contented them, discontenteth; one knowes not into what posture to put himselfe, to give satisfaction: Good wordes vexe them, seruices distast them, submissions torment them, contradictions makethem mad; It feemeth Saul's divell possesseth them, and that they know not themselues; They hate by humour, as if they had loued without confideration of merit.

Reg. 1:18.10.

But we must say, that of all the plagues of amity, there is none fo fatall to it, as the discouery of a secret, Treason, and infide-Petrus Blesensis lity: That is it; which Petrus Blesensis called the Blow without I. deamic. c. 6.
Plutarch.in Iulio. noyce, vnder the shadow of amity, It is that which Brutus gaue to great Cefar, and which was the cause that the valorous Emperor, long tumbled to and fro among his murderers, and defending himselfe from every blovv they gave him, covered his eyes with his garment, not enduring the trechery of a man, whom he had loued, and obliged aboue all other: But faying, Ah, sonne, Are you then one of these? He suffered himselfe as a victime to be butchered, ashamed to behold the day-light, which made him fee fo black

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black a mischieffe. And what is there more to be deplored then to behold a generous heart, which dilates it-felfe in the prefence of a pretended frend, and povvreth out vnto him, all he hath in his foule, vihilft the viretch shooting back enuenomed shafts against all the rayes of amity, maketh a prey of his goodnesse, and a trophey of his fincerity, abandoning him to the discretion of fuch as persecute him. There are some who suffer themselves to fall into these infidelityes by the surprisall of some vvicked spirits, vvho vvholy gouerne them, and vvho dravv out of them, all thy haue in their heartes, eyther by craft, or power, which rendereth them lesse culpable, but not innocent. Other run to it sicut nouscula derawith the malignity of a diuell, and ioyfully triumph, when they to feeiffi dolum haue prospered in an Act so base, and barborous. Do not these proptered Dem des kind of people deserve to be accounted the horrour of nature, Pfal. 11.4. the corne of Ages, the execration of man-kind? and shall we not belieue that if Pythagoras METEMPSICHOSIS were in being, theyr foules voould put on no other bodyes but of Hyenas, Rats, or ovvles; to fly in an eternall night, and neuer to be illustrated with one sole ray of the bright day of amity?

Novv, if you defire to knovv the things, which are of power Sixperfections perpetually to vphold Amity, I must tell you it subsisteth in ho-which preserve nefty, good disposition, communication, Bounty, Patience, and Fidelity. Amity. Assure your selfe, you will not long be a good frend, if you study

not to be euer vertuous.

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The heart of a wicked man (fayth the Prophet) is a turmoyled cor impurum quasi fea, which neuer refts, it hath as many chaunges as the waves in the mare feruens. Ocean, as many agitations as Tempests, which with Amity is incompatible, of its owne nature peace-full, and which entertaines the mind in a constant scituation. What is the cause the blesfed are neuer weary of louing, but that they perpetually find in God, new bewtyes, and perfections; The body is finite, and quickly thrusts forth all its qualities, which with time, rather fade, then flourish: but our spirit is profound as an Abysse, and our foule tendeth in fome fort to Infinity. Hence it comes, that two frends feriously disposing themselves to perfection daily re-Dum unusquisque se ceyue some new lustre, which rendereth them louely, so, that en- subsummer volebat, creasing in goodnesse by degrees, they insensibly loue some bet-tanquam vererussa terthing. Saint Hillary of Arles sayd of two good frends, that elaritate veranque they fought to hide themselves in the shadow of one another, but S. Hilar, in Hothat thence their humility was reflected, as from a folid bottome, aorar. which made its lights the more resplendent.

Yet would I not that your vertue should be auftere, and vnmannaged, but seasoned with a good disposition, and a certaine Humour, cordiallity, which is the best temper of Amity. There are some who loue so coldly, that their loue is as a day in winter, when the lun is involued in groffe vapours, and shewes nothing but fadnefle; which is extremely troublesome, for it is better to receyue

amo absconditus. Prouerb. 17

Melior est menife a manifest correction, then to endure a hidden amity (to speake fis correpiso, quam with the wiseman) and you shall find many women who better

loue harsh men, then fuch as are neyther one nor other.

He is no good freind, who reioyceth not at the presence of his frend, who is not forry for his absence; yet not opposing the con-Vide Ch ifoft. ep. formity we should have with the divine Providence. S. Chrifostome in the letters he wrot to his deare Olympias observed these 1. Theffal. 2. & 3. fensible affections in S. Paule, for he was much troubled at the abfence of his best frends, and desired to see their faces, (as he sayth) where this great Prelat infifteth vpon the word Face, and fayes it is good right, that we defire the face of our frend, because it is the place where the foule sheweth it felfe in all its fenfes. There Tertull. de velan- is not any man (fayth Tertullian) vnlesse he haue litle to doe, de-Qui audebit oculis lighteth to hold long discourse before a face shut vp, a visage senfull premere faciem fible of nothing, and which to fay truely cannot but be melan-claufam, faciem non choly in this posture. This hindereth not but that the vse of veyles vi ita dixerim tit is very laudable in time, and place among religious women, who make profession of pennance; and the fore-alleaged authour, who ardently vigeth virgins to this observance, gives them an example of Arabian women, who were so veyled, that they had but one ey free to guide them, and to receyue a halfe-light, which caused a Roman Queene to fay, that they were miserable women who went so, because they might take in love, but not give it out quam totam faciem againe. But contrary wife they were most happy to be deliuered from a thousand importunityes of wanton eyes, which do nothing but court bewtyes.

Contenta funt dimidium frui lucem, prostituere.

Idem de velandis Virg. cap. 14.

Howfoeuer, true amity is necessarily accompayned with some tendernesse, and sensibility, which causeth one to be perpetually anxious, for such as he loueth. Loue, in the heart is an exhalation in a clowd, it cannot continue idle there, It daily formeth a thouland imaginations, and bringes forth a thouland cares, it findeth out an infinity of inventions to advaunce the good of the beloued. It openeth it-selfe in his prosperityes, it shutts it-selfe vp in his advertities, it is a palled in perills, it triumpheth in glories; If it heare speach of his prayses, it is manna fallen from heauen; if he be blamed, it is a poysoned arrow, which transfixeth the heart; The ey, the tongue, the arme, all the veynes, and arteryes bend to his defence.

Conversation and

Add for the third antidote, that amity is notably enterteyned its contentments. by conversation, and mutuall communication, which should be full of liberty, freedome, and confidence. There it is where one entreth into community of secrets, of thoughts, counsels, inuentions, opinions, industries, affaires, and purposes. There it is, where hearts discouer their nakednesse, and where spirits going out of Christalline breasts, make a sweete mixture of fires, and lights. There it is, where (fayth the wiseman) Iron sharpeneth Ferrum ferro asui- Iron, where one Intelligence awaken's another. There it is, where

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wherein foules hehold each other by admirable reflections. One cuit facien amici wherein foules behold each other by admirable reflections. One, [ai, & v. 19. reckoneth vp his life, his courses, his voyages, his hazards, his Quomodo in aquis enterprizes, his fuccesses, his ioyes, his annoyes, his Sympathies, respondent vulture his antipathies. The other recovered all this into his Local prospectation, see his antipathies; The other, receyueth all this into his bosome, and cordahominum m reciprocally opens himselfe to his frend. Oh what sweetnesse, oh nifesta funt prudenwhat an Atome of the life of the bleffed is this communication, when it is inuiolably grownded vpon vertue, and honesty? What a contentment it is to fee a poore man, who was as a clewd furcharged with stormes and darkenesse, to free himselfe and become bright by aspect of the beames, which reflect from the eies of a trend, to cleare vp at the wordes which come from his lipps, to receyue infusions wholy celestiall, which put in order, things confuled, give vigour to the languishing, comfort in affliction, and hope amidst despaires. Time stealeth away in these entertainments, and is not felt: howers are not numbred, moments are there pretious; the space which intercurres betweene two sunnes, seemeth but one. Who so euer importunely troubles these conversations, are like birdes of ill presage: and night which seperates them (although it be the mother of Repole) is not alwaies vvelcome, vn. lesse it in sleepe restore those beloued delightes, it tooke avvay.

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Yet it is good to moderate this conversation, the nature of hu- Coversation must mane things being such, that pleasure when it is arrived at the Pranunia estriheighest, is not farre distant from distast. The more that flowers bulationis latitia breath forth their excellent odour, fo much the fooner they wither; fatieration. and by how much the more loue produceth fires, and sparklings, e. 3. so much the more it is weakned, vnlesse it be repayred by reason, which is fovallowed by fense. Absence enterteyned by letters ful Absence is some of confidence, is not alwayes without its profit; for the foule by the times a ftratagem of amity. memory tafteth what it hath taken in, by the vnderstanding, and giues it-selfe more leysure to recogitate its pleasure, which are not lo vvell perceyued, when presence drencheth the mind in a deluge of contentments, and gives it not leyfure to bethinke ittelte. It is a goodly thing (verily) to behold these affectionate Bodiy atrue note complacentes, yet neuer is one a good frend, if he come not to the of amity. fourth point, which is to wish, and to do good to those he loueth. It is novv-a dayes a true testimony of amity, to give libetaly of ones owne, in a time when filuer is the God of the world, and interest the marke, whereat all intentions ayme. There are some, who would rather give their bloud of their veynes, then ought of their purse: vvould suffer incredible toyles for a frend, and vvould not deminish for him the least part of their ordinary expence; yet amity neuer is perfect valeffe it enter into a free commade arrovves of gold, which intentibly penetrate hearts the most vnnaturall.

munication of necessary helpes, as much as ability, and reason Benefits the wings permit. Whosoeuer invented benefits, gave vvings to amity, and of amity.

Glorificabit me bestruthiones. Ifai. 34.

An elephant, who beareth Towers and houses on his back, flia agri. dracones, cannot cary a benefit without a gratefull acknowledgment of it: It is that, which quencheth the fire that sparkleth in the eyes of lyons, which stayeth their pawes Keene as rasours, and makes them adore, that which is throwne out to them as a prey to be deuoured. Liberallity is a hooke we must ever hold in the water, we must not feare many times to loose, to conferre once, vvel, a good office done to a frend. That man deserueth neuer to get any thing, who thinkes all he giueth is loft, and who gives not at all, but to receyue double. His intentions are mercenary, and his fauours are like lime-twighs, he makes a market place of the Temple of Amity, and profaneth all that is facred in it, to confecrate it to his owne passion.

It is an excellent industry, to give vvell, and it requireth much

to giue vvell.

Leander in Vm-

A great industry study. There are such, as give all they cannot keepe, and are neuer liberall, but in extremity, like to the fountaine of Spoleto, which neuer appeared but when the countrey was thereatned with an aproaching famine. Others fend prefents to no purpofe, and vnfeafonably, as if one should give bookes to a peafant, and armes to a scholler. Their guifts are many times so vnhappy that they may be reckoned among the mischieffes their enemyes wish. Others trow largesses by starts, and distribute not fauours, but cast them at random, and there are oft to be found such, who giving to all, for want of giving with judgment, oblige none. They ha-Iten to those who desire nothing of them, not leeing it is a great torment to be obliged to one, to whom one would ow nothing. There are, who make themselves to be adored, before they open the golden gates of liberallity, they are shutt vp within fo many lockes, that an age passeth before they succour the misery of a frend, they put oyle into the lampe to light it, when it is quite Seneral. 1. de Be. out, and do good to Hobgoblins, and spirits in Tombes. It is too late to giue to a frend, if you stay till he demaund it: you give him twice, when you deliuer him out of his torment. Archefilas vvell vnderstood this mistery, vvho layd a bagg of money vnder the pillow of his fick frend, vvhom he knew to be in great necesfity, whithout telling him from whence this fupply came, and rather choosing he should have the pleasure to find it, then the payne to aske it. What good is it to doe as the officiers of great ones, who are stately in their distributions, and thinke not they euer haue giuen ought, vnlesse it vvere long asked. They make themselues to be waited on like Demy-gods, and magnify what comes from their owne hands, in such fort that their benefits are scorned, and we begin to hate that, which was too late resolued on, or too prowdly afforded. He must give his presents according to the common practife of men, observing circumstance of place, Time, season, persons; gild his fauour with the gold of graces, and not do as they, who give fo fadly, that one would take them, for men, who deny.

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Frends also who receyue, ought not to be troublesome, there being not any thing which more offendeth firme amityes then the too great importunityes of the bold, who ever have their hand open to receyue, and neuer haue a brow foft enough to blash. There are many amities, which are by this way diffolued; when frends persivade themselves to aske boldly, and will not be denyed, but thinke one gives them nothing, if they give them not all.

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The fift condition of a good frend confifteth in a strong patience Patience most neto beare with the defects of the person he loueth , whether they be ceffary in amities. in the mind, the body, or in the exteriour: Yet it is not that cri- Adule & correcmes, and scandals, hidden vnder the shadow of amity, should be tion of frends. tolerated: for that were to be a traytour to the most innocent of tum existimo, non vertues. About all it is expedient to observe, and in the begin-imperioso vitia tolerated. ning to toutch the passion of one deare vnto vs with hands of filke, luntur; sed magis and wordes of fattin, not to diftemper him, if he be somewhat sen-docendo, quam infible. But if light remedies make not impression, we must vrge, uendo quam minan follicite, labour with all the liberty : which confidence affordeth, do. S. August. in and not forfake the fick, vntil we fee fome litle hope of amend- ep. ad Aurelium. dement. But if the euill daily encrease by the contempt of reme-focietain occulie, dyes, and that it be such that it involve a frend with in the daun-qui manifesto faciger of infamy, a man ought not to thinke it straunge if he be abandonned, fince he first of all degraded himselfe of the character, of Cone. Alexandriamity, which is vertue. Other defects of manners, which proceed no. not to crime, ought to be handled with fingular sweetnesse, and discretion, and these of nature, and humane accidents cannot be taken by a good frend, but as a decree from heauen, and an excercize of his goodnesse. There are some, who have their soules so generous, that they loue mileries, they find deformity to be hansome when it is dressed up in the liveries of loves, plagues, and cankered fores, breed neither feare, nor auersion in them: They difgest all by the heate of an immortall affection.

Then it is, when we come to perfect fidelity, which is the Basis, Fidelity and its that supportheth the whole house of Amities. It is a vertue really excellency. diuine, and one of the most pretious treasures in the heart of man. It is a Budd of Fidelity, a prooffe of an inuincible courage, a note of an inuiolable goodnesse: It is an imitation of the order of the heavens, and of the elementary world, where all persever in the rate observance of the lawes, which were written by the Divine Proui- Qua fine nontellus dence from the beginning of Ages, by the helpe of Fidelity, pacem non aquora which the principall partes of the vinuerfe do observe one towards Silius. another.

It is that, which is the cause that starres eternally circumuolue within their divisions, not vsurping one vpon another: That, which caufeth dayes and nights yearly to reftore the time they hat borrowed one of another, and so well to make up their accounts that they pay even to the vtmost minute. It is that, which stayeth the

S. Athanasius in

Ante Iouem gene-

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waues of the sea, and current of rivers; That, which maketh maisters, and servants, families, and Provinces, states and Empires. All is quickned, all lives, all vnder the divine hands of the great Mistresse. By it, Kings have subjects, Lords their officers, Commonwealths Magistrates, Communities Administratours, fields Labourers, Civill-life Merchants and Artificers, by it the whole world hath order, and by it, order prospers in all things. One must rather breake a hundred times, then once faile in fidelity to a good frend. Were the divell capeable of commerce with men, he must observe Fidelity: by how much a more just title ought we, to preserve, love, and honour it, even with veneration in holy amityes?

If a frend, one of those, who have beene very accepteable to you, chaunce to faile; whiter it be by euill life, or through manifest contempt of you, or out of other ill dispositions; yet must you on the rotten Trunke honour the last characters of love, you must rather vnstitch then breake, you must keepe the secrets he at other times hath committed to you, and not publish his defects. Amity is so venerable, that we must honour even its shadowes, & imitate the Pythagorians, who celebrated the obsequies of such as

forfooke their fociety, to bury them with honour.

These precepts being observed, Children will live with parents in great duty and submission, husbands with wives will hold together, not onely by eyes, slesh, and bloud, which are too feeble Tyes, but by excellent coningall vertues. Parents will live in all sweetnesse of nature, people will be fastned with the knot of indissoluble Concord. Great ones will be indulgent to inseriours, Inseriours pay obedience to the great, and intimate frends gather flowers, and fruits of immortall delights, in the sacred garden of Amity.

OF SENSVALL LOVE.

Its Essence, and Source.

SECTION VI.

Si muine Xumiges Sinde Schileppeix Musis ontr. Hippocrates in Epift. ad Abderites. HEERE could wish my pen were borne on the wing of windes from one pole to an another, and that it might full with a strong, and impetuous slight vpon a passion, which maketh attractives, charmes, and illusions to march before it, and after it draggeth along

furies, disasters, and rapines.

The wife Hippocrates in his time deplored the euill effects of auarice

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auarice, and fayd the life of man was miserable, because insupportable Auarice, like vnto a spirit of stormes and tempests had povvred it selfe vpon mortalls, and that it were to be wished the best Phistians might meete together from all partes to cure this disease, which is worse then folly, and which occasioneth a mischiesse irreparable: Because instead of seeking remedyes to drive it away, false prayses are invented to slatter it.

I may say the like of loue, since it is the most satall plague among Loue is a straunge all passions. It is not a simple malady, but one composed of all the malady. euills in the voorld. It hath the shiuerings and heates of seauers, the ach, and prickings of the Meagrom, the rage of teeth, the stupesaction of the virtigo, the surveys of strenzy, the black vapours of the Hypocondry, the disturbances of the vvaking, the stupidityes of the Lethargy, the fitts of the falling sicknesse, the faint-nesse of the Tisick, the heauings of the passion of the heart, the pangues of the colique, the infections of the leaprous, the venome of vicers, the malignity of the plague; the putrisaction of the gangrene, and all, vvhich is horrible in nature.

After all this, it is made a God to whom Elogyes, Hymnes, Songs, and victimes are offered: Empire ouer the heart is given to it; a foule, not created but for him who hath faved it, is subjective.

There are many millions of men in the vvorld vvho vvould be Difasters of euili most fortunate, and flourishing if they knevy hovy to auoyd the loue.

mischieuous power of this passion; but having not vied any consideration, nor endeuour, they have abandoned their bodyes to dishonour their reputation to infamy, their estates to pillage, and their liues to an infinity of disturbances, and torments. Hence is it that virgins of noble bloud are stolne avvay, that familyes are desolated, that parents are precipitated into their Tombes by vngratefull children; that somany young widdowes are dishonoured in the world, that so many miserable creatures after they have ferued for Talke to a Citty, dy in an Hospitall; that so many litle innocents are made avvay, by a death which preuenteth their birth, that so many Infants are throwne into life as froth of the sea, expofed to pouerty, and vice, by that condition which brought them forth. Hence is it, that chast vvedlocks are disturbed, that poysons are mingled, that Halters are noozed, that svvords are sharpned, that Tragedyes are begun under the Couerture of might, and are ended in full day light vpon a scaffold.

Q God how happy might a foule be, which would well confider all this, and take what I am about to speake, as a letter sent from heaven, for the remedy of infinite many euills, which in this passion environ our miserable life. I invitehither every age, each sexe, all conditions, I entreate my Readers to peruse these lines with the same spirit wherewith I addresse them: and allthough it

Verecundia periclitari malo,quam probatione. Li. deanima. c.17.

ding neuer haue I (yet) vndertaken it with fo much method, vigour, or force, as at this present. I wil shew you the Essence, the Causes, the Symptomes, and the effects of loue, as religiously as I can possibly, supposing my selfe, not bound to follow Tertullians opinion, who though very chaft, spared not to speake of this subject a litle grosfly, faying for excuse, that he had rather put himselfe vpon the hazard of loofing shame, then a good argument. I made you see in the beginning of this treatise, that loue considered in generall was properly an inclination to the good of Conformity, which putteth on divers faces according to the fundry objects, and wayes it pursues to arrive thither. If it go directly towards God, and teflect on a neighbour, as his Image, louing the one for himselfe, and the other for his authour, this is charity: If it diffuse it selfe vpon diuers creatures sensible, and insensible, which it pursueth for its pleasure, and commodity, it is an appetite, and a simple affection, as that, which is towards hunting, birds, bookes, pictures, pearles, and Tulipaes. If it be applyed to humane creatures, louing them withall integrity, by a reciprocall wellwishing, it is Amity. If it regard the body for pleasures sake, it is a loue of venereall concupilcence, which being immoderate even in the intention of ma-Tertull, in exhor. tiage, fayles not to be vitious: which made Tertullian fay, that tatione ad castita the fame thing an Adulterer would do, the maryed likewise did. marita, nisper quod If it be chast, and guided within the Limits, which the lavy of God prescribeth, it is conjugall loue: if it ouerflow to sensual pleasures, It is Luxury. S. Denis fayth, It is not loue, but an Idoll, and Plato in conuinio. a fall from true loue. And Plato in his Banquet addeth, that fober loue is contentment of heart, eyes, and eares; but vyhen it vvil content it selfe by the other senses; namely, that, of touching, it isnot loue, but a spirit of insolency, a passion of a seruile soule, a rage of a triviall lust, which maketh shevy to love bevyty but through its exorbitancy, descendeth to the worst of deformities.

Diuifion of loue.

Nec per aliud fit

er aduliera.

I know there are learned pennes, which heere distinguish all loue into two partes, and fay there is one of consideration, and another of inclination. They cal it loue of confideration when one is therein embarqued with a full knowledge, and a fetled iudgement; loue of inclination, when one loueth, not able to giue any reason. But I find this division is not exact enough, in to much as it confoundeth the Genus, and Species, and doth not clearely distinguish the members of this body; since all loue is nothing els, but an inclination, and fince that which is made by consideration, inclineth the louing to the thing loued. Whence it appeareth that to mention a loue of inclination, is to fay, loue is loue, without any further explication. I had rather fay there are two loues, the one of Election, which resulteth from Confideration, and is formed, when after one hath acknowledged

athing

a thing to be fayre, profitable, and pleasing, he out of reason affects it: The other of humour, when without consulting with reason, one is sodainly surprized by some secret attractive, in the thing loued, without giving himselfe leysure to judge what it is, and this properly is to loue by humour, and fantaly, which is now-a-dayes the most ordinary loue, but not the best. It is a Loue of humor. kind of loue which quickly beginneth, and which neuer ends flowly, so full it is of inconstancy; It seemes to it-selfe all its bandes are filken, although they be rough chaynes. It will not take paynes to consider them, It thinks not it cherisheth the wound, nor lookes it back on the hand which gaue it. It is heedlessly engaged, and figneth transactions without reading them, that it may not be ashamed to abrogate, what it made, or to entertertaine, that, which kills it. There are many wife rable ones, who daily mary voon the first fight, and whose amyties, arise but from a glaunce, which paffeth away more swiftly then a shadow: and then there must be a thousand repentances, to redeeme the pleasure of one moment. It is euer better to preferre Election, for though in the beginning it had not so much sweetnesse in the

learch, it hath leffe forow in tes possession.

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But to enter further into the knowledge of Carnall loue, it is good to penetrate the causes and effets there of, which will the more perpicuously enlighten vs in the choyce of remedyes. Wee fee many people in the world, who leing tormented by this euill euen vnto folly, feeke for pretexts to couer their passions : some faying, It is a Toutch from heaven, and an effect of their Horof- cafer in culpans cope, which cannot be diverted. O ther complayne they are bewit transit Velleins thed, and that they feele the power of Magick: O ther cast all the Patercalus. blame vpon diuells, who not with standing thinke not so much of them as they may imagine; for love comes easyly enough from naturall causes, without going about to seeke for it in the bottome of the Abisse. I here remember what Pliny recounteth of one Gre-Plin. lib. 12. c. 18, fin, who manuerd a piece of grownd, which pielded him fruit in aboundance, whilst his neighbours lands, were extremely poore, and barren, for which cause he was accused to have enchaunted them: O therwise, sayd his accused, his enheritance could not rayse fuch a reuenew while other stand in so wretched a Condition. But Filiam validam he pleading his cause, did nothing els but bring forth a lusty dau- & bene curatami ghter of his, well fed, and well bred, who tooke paynes in his garden, with strong cartes, and stout oxen, which ploughed his land, and the whole equipage of his Tillage in very good order; He then cryed out alowd before the Judges, Behold the art Magick and charmes of Crefin, willing to she that we must not seeke for hidden, and extraordinary causes, where ordinary are so euident.

He: fint veneficia mea Quirites.

of lone.

So in the like case we may say it is a thing most ridiculous, to see a body composed according to nature, sound, & very strong, which hath fire in the spirits, and bloud in the veines, which continually feedes high, lyes foft, and perpetually converfeth among vyomen the most hansome, to complayne of celestiall influences, or the Interiour causes forceryes of Venus. Totall Nature, especially since the corruption of sinne, conspireth to make loue. It sets Reason to sale (if it carefully take not heed) and insensibly draweth it to its side. There is not almost a stone, where vnder some scorpion lyeth not; there is not a place where concupiscence spreadeth not out some net for vs. It fighteth against our selues, makes vie of our members, as of the Instruments of its battayles, and the Organs of its vvyles. There is fedition within, and warre vvithout, and

neuer any repose, but by the singular grace of God. Tertullian Tettull. de Vel landis.

vvrites, the chastity of men is the more painfull, the feruour of Continetia maioris Concupiscence being the more fiery in their fexe, and one may justardoris laboration. ly say, that such as persist all their life time in great resistances, and notable victories, are Martyrs of purity, who have passed through fire, and water, hasten to a place of refreshment. We have

Rebellion of the all, one domestique enemy, which is our owne body, that perpe-S. Climach, de ca tually all most opposeth the dispositions of the spirit. / If I go ft tate grad. 15. in about to fetter it (fayth S. Iohn Climachus) it gets out of my Quomodo illum vin hands; If I will judge it, it grovves into fauour which me; If I tiam, quam ut amem intend to punish it, it flatters me; If I will hate it, Nature comà natura suscept maundeth me to soue it; If I will fly from it, it sayth it is tyed to mus. Est cooperator, my foule for the vyhole time of my life: If I will destroy it with a' q, aduerfarius, one hand, I repayre it with an other; Is it too much cherished, it auxiliator fimul & the more violently affaults mee; Is it too much mortifyed, it cannot almost creepe; watching withers it, sleepe on the other side fatteneth it, vvhippes torment it, & dandlings corrupt it: By treating it ill, I endaunger my life; by pampering it, I incurre death. This shevveth, how Saints fortifyed themselues with much precaution, diligently observing the condition of Nature, the causes of temptations, and the maladyes of the foule, thereby the more fuccessfully to practise the cure. They who are most retired sayd the fore-alleaged Authour) fayle not to feele domestique warres, but fuch as indifferently expose themselves to objects, are violently both within, and without affaulted.

Bevyty imperious. Nomen. 717. Pfal. 49. alij pulebritudinem terpretes. wealoTHTA.

The bewty, and handlomnesse of one sexe, is a sweet poison to the other, which entreth in by the eyes, and maketh straunge haall reddunt feram, uock: And I wonder not at all that the scripture compares it to vi feptuaginta In- a Panther (a fauuage & cruel beast) which with teeth teareth those she hath amuzed with the mirrour-like spotts of her skin, and drawne to her by the sweet exhalation of her body; It is more to be feared (faid an auncient) then the hornes of the Bull, the teeth of the Lyon, the gall of the Aspick, yea then fire or flames, & the

holy Abbot of mount Sinay faith, that had not God given woman Climach. de eashamefastenesse, which is the scabbard, wherein this sword is kept, there would be no faluation in the world.

The loue of women caused Sampson's, Dauid's, and Salomon's shipwracks. It hath bosotted Sages, conquered the strong, deceived the prudent, corrupted faintes, humbled the mighty. It hath wal- The love of woked on Scepters, partched the lawrels of victours, thrownetrouble men daungerous. into states, schisme into Churches, corruption among iudges, fury into armes. It hath entred into places, which seemed inaccesfible, but to spirits, and lightnings. And if bewty be so much to be dreaded, when it hath no other companions; how daungerous thinke we is it when it caufeth to walke along with it, pompe of apparell, attractives, daliances, cunning weyles, liberty of converfation, merriment, Good cheere, Courting, Idlenesse, Night, folitude, familiarity ? Keedvve to require any other charmes then thole to worke the ruine of a foule?

Yet besides these open causes, there are other secret ones to be found in the loue of humour and fantaly, which infenfibly fetter

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A moderne authour hath of late vvritten a treatife of the loue of inclination, wherein he speakes very pertinently of its originall, and doth (according to his faying) feem to draw it a fecond time out of its Chaos. To vnderstand his opinion we must pre- Chambre. suppose, that, which S. Thomas saith. That totall Nature loueth to present it-selfe in the obiects proposed vnto it : And as they continually proceed from all things coloured images and figures as it S. Thom. 1.4. conwere wholy spirituall, which make themselues to be seene, as in tra gentes. c. 11. looking glaffes; & are received into the eyes, to contribute to the dives of love. effect of fight: so every body hath its projections, and vnperceyuable influences, as we find in the power of Amber, and the Adamant. which attract Iron and straw by the expiration the scatter in they ayre to serue as instruments and hands to their attractions.

This being common to other natures of plants, metals, and liuing creatures, we must not thinke but that the body of man participateth therein, by reason of its viuacity and the multitude of pores, which give a more easy passage to such emissions. There then commeth forth a spirituous substance, which is (according to Marfilius Ficinus) a vapour of bloud, pure, subtile, hot, & cleare, more strong, or weake, according to the interiour agitation of spirits; which caryeth along with it some quality of a temperature, frendly, Marfilius Ficcious and convenient, which infinuating it-felfe into the heart, & foule, L. s. de vita. c. s. doth, (if it there find a disposition of conformity) abide, as a seed cast into the earth, or as a Leauin, which swelleth vp a piece of dough, and formes this love of correspondence, with an admirable

promptenelle, and vigour.

From thence it commeth that Brothers many times feele mo-D 3

tions, and affections of tendernesse, one for another, without knowing each other, as it happened to S. Iustus, who knew his brother Iustinian among fundry slaues, who were at the chayne, by this notice, without any other foreiudgment. Thence it comes that at first we are passionate for persons we neuer saw, and that we wish them well, though they alwayes have not so much grace, nor bewty: but there is some relation of humor, which wear ueth the webb, and tyeth fuch affections.

All Nature is full of fuch communications, which are effects of Sympathy, observed in the Corall, which sensibly chaungeth according to his disposition, who hath it about him, as also in the flesh of beaftes, winch boyleth in the powdring tubb, at the time of the fury of dogges, because they have beenbitten by a made dogg. And in wine, which seemes to be sprinkled all ouer with cer-

taine white flouers, when the vines are in blossome.

which so fast tyed them together.

So it happeneth, that the spirits, which do in our bodyes, what the windes do in Nature, being transpired from One body to another, and carying in their winges, qualities confonant, do infal-Modification of libly, excite, and avvakens the inclinations. But it is not creditheir opinion who ble, or at least ordinary, that this manner of working should be, place loue onely as in things inanimate, and that it hath nothing to do with the fenses; for it is principally the eyes, which are interested therein, Species forma fe breathing thence the most thin spirits, and darting forth the vimel per oculor illi- fuall rayes, as the arrowes of loue, which penetrate the heart, are vnited, confounded, and loft one within another; then heating the bloud, they strike the Imagination, and attract wills, which Hieron. in Thre- are fo linked one to another, that one cannot perceyue the knot,

> If transpiration alone of spirit, indifferently proceeding from all the parts of the body, were able to enflame concupiscence; we must then say, that a blind man set at a certaine distance from a perfect bewty, would become enamoured without beholding it, hearing it, fmelling it, toutching it, or by any fense vnderstanding it : wihch not withstanding happeneth not in that manner, and if nature thus proceeded, and that this passion were to be taken as a Contagion, we might extremely feare the approach of bodyes, and perfift in continuall apprehensions to be infected by them. It is certaine, that the fenfes being well garded, shut vp all the gates against loue, since the Imagination it selfe, stirreth not, but vpon their report; but after they yield themselues vp by a too familiar conversation, and reffigne their defences, a terrible hauock is made in the mind: for love entreth thereunto, as a Conquerour into a furprized Citty, and imprinteth that pleasing face in every dropp of the masse of bloud, It engraueth it on the Imagination; It figureth it on euery thought, and there is nothing any longer

entire in the mind, which is not divided betweene flauery, and

A Gard ouer the Senfes.

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SECTION VII.

T is a straunge thing, that this fury hath a thousand hands, and a thousand attractives, a thousand wayes of working, quite different, and many times opposite. It takes by the eyes, by the eares, by the imagination, by chaunce, of purpole, by flying, preffing forward,

honouring, infulting, by complacence, and by disdaine. Sometimes also it-layes hold by teares, by laughing, by modesty, by audacity, by confidence, by carelesnesse, by wyles, by simplicity, by fpeach, and by filence. Sometimes it affayleth in company, sometimes in solitude, at windowes, at grates, in Theaters & in Cabinets, at Bals, at sports, in a feast, at a Comedy, sometimes at Church, at prayers, in acts of Penance. And who can affure vs against it, without the protection of God? Eustatius the Interpreter of Homer, fayth, there are some who faigne Loue to be the sonne of the wind, and the Rainbow in Heauen, in my opinion, to fignify vnto vs, its Inconstancy, and diversifyed colours: and as this bewtyfull Iris in the beginning appeares all in Rubyes, in Diamonds, and Emeralds ouer our heads, afterward to cause rayne, and tempests? So love, shewing it selfe at first with such bright semblances to our senses, occasioneth stormes; and coruption in our mindes.

Observe one transfixed with violent love, and you shall find he hath all that, in his loue, which divines have placed in Hell, dark-flate of one passionately in louely. neffe, Flames, the worme of Conscience, an ill Sauour, Banis- Infomnia are ment from the fight of God. You shall fee a man, whose mind is terror, fuga falls bewitched, brayne dislocated, and Reason ecclipsed: All he ricai incogitantia beholdeth, all he meditateth on , all he speaketh , all he drea-excers, & immodemeth, is the creature he loueth. He hath her in his head and heart, Hia, oc. paynted, graued, carued in all the most pleasing formes. For her, he sometimes entreth into quakings, sometimes into faintings, another while into fits of fire, and Ice, He flyeth in the ayre, and infantly is drenched in the Abysse, He attendeth, He espyeth, He feares, He hopes, he despaires, He groneth, he figheth, He blusheth, he waxeth pale, He doteth in the best company, Hetalkes too woods and fountaines; He writteth, He blotts out, He teareth, He liues like a specter estraunged from the conversation of men: Repast is Eklome to him, and Repose which charmeth all the cares of the world, is not made for him. Still this faire one, still this cruell one, tormenteth him, and God maketh him a whipp of the thing he most loueth.

The miserable

Yet is this more straunge in the other fexe, which hath natuly more inclination to Honesty. A Lady chast, or a virgin wellbred; who Begins to waxe cold in the loue of God, and in the excercize of deuotion, and taked too must liberty in her conversation, with men, findes her felfe infenfibly surprized by the eyes; and eares; by the heart, by the Garbe, the Humour, the smiles, the speach, the silence, the courage, the discretion of a man, layer a plot whith her passion, to betray her reason. The poison of loue by litle, and litle spreads it selfe throughout all the veynes; the presence of the object beginnes to cause blushing, palenesse, vnquietnesse, disturbance of the mind; so that she cannot tell what she defireth, nor what she would have. Absence awakeneth the Imagination, which makes an Eccho of all the discourses, of all the actions, that past in presence. This man is presented vnto her in a thousand shapes, there is not a lineament, a word, a gesture, but is expressed. The vnderstanding quickly creates to it selfe too many ill lights, the will too much fire, and the foule wholy propendeth to the thing beloued. Yet the fire of God awakeneth her, and luffers her to have good respites, which makes her ashamed to tell her owne thoughts to her proper heart. Conscience, and Honour make some, resistance, and glimmering flashes; and if there be found some good director, who may helpe them in this first battell; they, many times, get the victory. But if a foule be depriued of good counsell, abandoned to it selfe, and which is worse, foothd in its malady, by fome foft, and complying spirit, it is an vnhappinesse, vvhich cannot sufficiently be deplored. Reason is vveakned, shamefaltnesse flyes avvay, passion preuayleth; there is nothing left but vvandering of the foule, a feauer, a perpetuall Frenzy, a neglect of vvorkes, of affayres, of functions; sadnesse, languour, Impatience, Confidence, and affrightment. Shall she lay so? shall she do so? God forbids it, the lave menaceth it, and honour cryes vengeance; The pleasure of a dreame, and beyond it nothing, but Abysses. Loue notwithstanding vrgeth, and strikes at all confiderations, they impute to starres, to destiny, to Necesfity, what is nothing but folly. They thinke busynesse is done. when it is but thought on, that they must be audacious, and that there are crimes, vihich are fanctifyed in the vvorlds opinion feelus virtus vela- by the good happ of their successes. They come to that passe, that they no longer finne by method, but thorough exorbitancy.

Prosperum ac fælix ur. Senec. Diuersities

In some, Loue is sharpe, and violent, inthers dull, and impetuous, in others toyish, and wanton; in others turbulent & clowdy; in others brutish and vnnaturall, in others mute and shamefast, in others perplexed and captious, in others light and transitory, in others fast and retentiue, in others fantastique and inconstant, in others weake & foppish, in others stupid and astonished, in others distempred, in some furious, and desperate.

It enflameth the bloud, it weakens the body at wanneth the colour, lour, it holloweth the eyes, it ouerthrowes the mind, it hath fomewhat of being possessed, & witcheraft; some thing of Idolatry. For Idolatrie. you behold in those who are entred farre into this passion, souds citia, and Ebbs of thoughts, Fitts, and Countenances of one possessed, and it is in all of them to deify the creature of whom they are fo paffionately enamoured, and would willingly fett it in the place where the Sun and starres are, yea vpon Aultars. All which proceeds from it, is facred; chaynes and vyounds, are honourable with them, if they come from this beloued hand. They would dy a hundred times for it, so it throvy but so much as a handfull of Hovvers, or distill but a poore teare on their Tombe.

It is to deceyue, to fay that love excludeth all other paffions; it awakeneth them, and garboyleth them; and makes them all wayte on it; It caufeth auerfion, Hatred, Iealoufy, enuy, hope, fadnesse, delpayre, anger, mirth, teares, scorne, grieffe, songes, and sighes: and as it is thought that euill spirits shuffle in stormes, to ftirre vp lightning flaskes, and make the thunder-stroke the more Euils Angels enterrible, and pernicions. So is it, likewise true that the angell of termeddle in the darknesse involveth himselfe in these great tempests of love, many great tempests of times making vie of the abominable ministery of Magicians, and acteth Treatons, furyes, fyerings, poylonings, murders, and ranfackings. And how should it spare its enemyes, fince it is cruell Cruelty of love to it selfe? It maketh some to sinke in the twinkeling of an ey, on the person of drinking their bloud, and infensibly devouring their members. It louers. confineth others into regions of Hobgoblins, and darknesse. It kils, and murdereth those, who have the most constantly served it. It shappened the fword which transfixed Amnon. It shaued and blinded Samfon. It gaue a Halter to Phillis. A downe fall to Timagoras. A gulph to Caleazzo and caused Hemon to kill himselfe on the tombe of Antigone. Volumes would not be fufficient for him who should write all the tragedies, which daily arife from this paffion; all pennes would be weake, wordes be dryed up, and witts loft

Machia offinis

Remedies of euill Loue by precaution.

SECTION VIII.

LEAVE you now (deare Reader) to argue vithin your felf whither one who hath neuer so litle humane iudgment for his comportment and quiet, ought not to bend all his endeuours to banish the fury, which plungeth his whole life in so great acerbityes, and such

horrible calamities? But if you defire to know the way, the first thing felfe, recourse to Diftruft of ones aduile you whilst you are yet in perfect health, is seriously to con-God.

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fider, that one cannot be chaft, but by a most singular guist from God, (as the wife man fayth) & therefore it is necessary to have a particular recourse to the most blessed Trinity, which according to S. Gregory Nazianzen, is the first of virgins, humbly beseeching it, by the intercession of the most pure among creatures, and by the mediation of your Angell-guardian to deliuer you from the reproaches of the spirit of impurity, in such fort that you may passe Loue is sometimes your life innocently, and it may become inaccessible to the pollutions of flesh. If you feele your selfe free from this vice, yet

the punishement of pride.

Et ne magnitudo

chimacus de casii- enter not into any vaine complacence of your selfe, as if it proceeded from your owne forces, and not from heauen's benignity. Aboue all lake heed of pride; for the most illuminated Father

haue observed that God ot times permitteth arrogant spirits to fall into carnall finnes, to abate the fiercenesse of their courage by the fensible ignominy of the staines of luxury : and this is so proper to quayle the exorbitance of humane arrogance; that God had not a better Counterpoyle to make S. Paul humble, in such height reaclatione extollat of reuelations, then the sting of the flesh. Pardon not your selfe

me , datuz eft mibi me, datus est mios any thing, no not fo much as the shadow of this finne; but onely Angelus Sathana excuse such as fall through some notable surprisall, or pittifull qui me colapbizet. frailty. Thinke if you have not experienced the like falls, you are beholding to your good happ for it, rather then to your merit: presume not at all of your strength or integrity; but resolue with your selfe that the presumption of ones owne povver, maked vp

the moity of Impudency.

Knowledge of ones felfe.

Cor. 1. 11.

Learne how feafonably you may know your felfe, by confidering your owne temperature, your humours, the inclinations of your mind, your iudgment, your courage, Behold the part wherein you are the most sensible, and where you give most accesse to your enemy to tempt you. Endeuour to fortify your selfe that way, and the more inability you therein find, vie the more precaution : If you be weake, feare nothing but your infirmity: and if you be strongh, feare all, yea euen your owne safety.

Disposition of ages.

Sometimes the seasons of age, which might seeme more to propend to lust, are peacefull and calme enough; In our bodyes there is a spring-tide in winter, to become afterward a winter in the spring tide. Youth transported by other purposes, or which held by a serious education is quiet enough, and riper yeares fall into the most stormy part of the tempest. It hath happened to diuers to conuerse many yeares with a contrary sexe, and neuer to haue felt any touch, from which they have entred into a strong confidence, that served for a bayte, in the perill which had speared them in a thousand occasions, the more notable to ruine them in one fole accident.

2. Flight fecond occasion.

Flight from occasions is the most assuered bulwarke for chastity, and vvho can carry himselfe well in this affaire, shall be much stronger by flying, then were Conquerors in the brauest battayles

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a retreate in this, being as honorable, as victory. The world was Time videre, unde neuer so bevvtifull, so gentile, nor so squarely disposed : Bodyes, ri pernersa simpliciapparell, Garbe, Ciuill behauiour, Complement, wit, merri-tate fecurus. ment, enterteynments, bookes, fonges, ayres, voyces, playes, August. in Pialm. Bals, Races, vvalkings, Banquets, Feasts, liberty (vvhich at first The attractives seeme innocent enough.) Conversation, and great confidence, last- of the world were ly all we heard, all we fee, all we fmell, all we tast, all we toutch Tertull, in exhorin so great effeminacy of life, seemes to be made to persecute tatione ad castita-purity. I am all most of Tertullian's opinion, who sayth it is more were cum cassitate easy to dy for chastity, then to line with it. Women were found quampro eamori. in the world, who fuffered themselves to be martyred vnder Ty-fronger then fire, rants, for the deffence of chastity, who had they long continued and sword. among pleasures, Court-ships, Curiosityes, and the importunityes of men, I should feare, might have yielded, that, to a louer, which they would have denyed to an Executioner. There are a thousand, and a thousand creatures, infinitely much alienated from voluptuous pleasures; They loue the dispositions to loue, but hate the effects thereof and it seemes to them they may do as it is read in Romances, they will spend their time in the pleasing conuersation of a frend, and talke of nothing els; but they perceyue not that men seeke them not, but for what they should fly, that they at length vindermine them as a citty besieged; and desire not to afford them any peace but by the conquest of their honour, wich they ought more brauely to maynteine, then life.

We find an auncient Embleme of a Duke of Burgundy, where was to be seene a piller, which two hands sought to ouer throws the one had winges, and the other was figured with a Tortoyfe, Ioannes Dux Burthe word, Vicumque, as much as to fay, which way fo euer, I will lis Imperatorum. haue it. There are Amourists, who take the like course; Some Great cunning of frike downe the pillers of chastity by the sodaine and impetuous bout to surprise violence of great promises, offers, vnexpected presents, pressing chastity. necessityes. Other proceed therein with a Tortoyses pace, with long patience, daily affiduity, faithfull feruices, and profound fubmissions. They are not all so sottish, as to talke at first to an honest woman of her dishonour, they onely entreate she will accept of a man, who will live, or dy for her, begging nought els, but a remembrance. They play not the rapt louers, by euery moment declaring their feruours, their torments, and martyrdome; They ferue, they footh, they continually frequent, they fpy out all occafions, they filently practife all the vvayes they can, to come to the end of their dessignes, and often it happeneth that as drops of vvater incessantly falling, do hollow Rocks, so ceaselesse complement soften the most inaccessible rigours. What would not a man do, who is so base, as to wast ten yeares of seruice to kisse a woman's hand, and fuffer for a shamefull feruitude, that, which others could not endure for an Empire?

It is evident that the perfecutions of chaftity being so manifest

in all objects, (as I faid before) if you defire to be faithful to God & charitably to preserue a pretious treasure, you must necessarily eyther live with fingular modesty int he world, or dy out of it, if you can not be faued in it.

and Gentle-women.

1. Timoth. 8.

res promittentes

You ladyes who read this, it is not required of you, that for Aduise to Ladyes, the loue of chastity you should be reduced to an affected negligence, to some vgly habits, to fashions rough and barberous, as Roman women ware when their husbands fed vpon accornes, as yet vn accustomed to the vse of bread. Some neatnesse, some quain trimmes must of necessity be admitted in a vyoman, vyhich seemes to be bound with her body, and is the cause, why the wisest, and most modest among them, do not (not with standing) renounce ciuill decorum, you must walke, and converse modestly, within Quod decet mulieyour selfe remembring what the Apostle sayth, that your apparell alone should make you be knowne for Ladies, who make profession of piety.

pietatem.

Whom would you be thought to be in the day of judgment? would you be there accounted Christians, when you have all the fignes about you of women the most worldly, that euer lived among Infidells? To what purpose are those garment so pompous, those stuffes so costly, those guizes so sought after, those colours so fantastique, those iewells so sumptuous, that paynting so shameleffe, those Curles so extrauagant, those braueryes, those flyes, those patches and those Robbers, vnlesse it be to cut the throate of challity? It is not a reproach to christianity to say that an infinite quantity of hospitals might be founded out of the superfluityes, which so many Ladyes vnprofitably wast about their bodyes? Is it not a point of cruelty, that there are so many lazares, who breath out the remnant of their daies, layd vpon straw, where they are onely couered with the putrifaction of their vicers, whils there are bodyes, who dragg at their heeles the spoyle of Elements, and ritches of the vniuerie, to pranke themselues so industriously, as if they were of the matter of the fun and starres? God who hatha care euery yeare to make garments all sprinkled ouer with the perles of so many meadow-flowers, is not wife enough to inspire you with the fashion you should entertaine in your attires? Heaven and earth must be turned topsey-turuey, nature forc'd, and all artes vvearyed out to inuent extrauagances, to serue as instruments to Luxury ? I wish those gorgets might be seene at the day of judgment, which we have beheld worne in Paris, worth the revenew of an honest family, and wherein ingenious Artists had employed three yeares of their time: I much defire to know with what armes thefe milerable creatures would defend themselues, who have made so provved a monumet of their vanity, to erect an eternal reproach of their punishment. A dissolute habit saith S. Augustine, is a messen-147. de Tempore. ger of the adulteries of the mind; A vvoman who will appeare

Tom. 10. ferm.

too quaint before the world, cannot have a chast heart before God. They are

They are not content with all this vast preparation, but nakdenesse of necks must be exposed, which is reprehended by God, shamefull to fexe, iniurious to Nature, & scandalous to civill decency.

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e God. ney are

They are the breasts of Lamias, whereof the Prophet speaketh in his Lamentations, which ferue not but to nourish the impurity Lamie nudaurunt of Gallants, and foster their Luxury. A woman who exposeth, that, runt catalos suos. which should be hidden, will one day be enforced to hide, that, which will necessarily be made publique. A Virgin who delights to Thew the nakednesse of her body maketh it enough appeare the is not enough a Virgin; by how much fhe vncouers her felfe on the Afmallexpression one lide, by fo much on the other the clothes her felfe with the brand and an odd one. of Ignominy. God by his Prophet comaundeth women to take adulteries out of their bosomes : but it is in the nakednesse of the neck, where they begin, to conclude afterward in all the partes of the body. They make no scruple of it, because this vice is an immortall Auseria euill, which having so many hands where with to do hurt, hath not fuorum. eyes at all to vnderstand it-selfe.

Alas? Whofoeuer had any (neuer fo litle) loue of her Christianity, and respect towards God, would quickly within her selfe condemne all this exhorbitancy, and make a thousand times more account of the Councell of Saintes, then of the customes of blinded soules. Tell me not (Ladies) you do it very innocently; for a woman difsolute in dreffes (which is the cause of the sinnes men commit) is as a land full of thieueryes, where, though the Lord be no robber; yet, he becomes infamous. Your body beare Eue the penitent, who was clothed with simple skinnes, and you will incessantly cary her in wordly pompes. All that (faith Tertullian) is but the equi-

page and furniture of a woman halfe damned, which would be tue mulieris impemore fit for the fetting forth of her funeralls, then the ornament dimenta quasi ad of her hody.

Take pitty of so much of the world that perisheth, Take pitty habitu mulieris; of your selues, enter into the way of a modest life, regulated in your habits, your conversation, your recreations, that all may the-

rein speake, preache, and breath, the odour of vertue.

Then have you a fingular meanes to free your felfe from the importunityes, which affayle chaftity; for verily none would addresse themselues to women, if they thought not they were places that will render vpon Composition. A face, which hath a Christian aspect, drives away all the loves of the world, as the flower of the vine diffipateth serpents.

Hinta. Tertull. de

Other Remedies, which nearer hand oppose this Passion.

SECTION IX.

Aduises, and remedies against this Passion in its full.



HESE in my opinion are remedies which at distance oppose this passion, & not onely suffer it, not to come neare vs, but if it happen that we must grapple with it and ioyne battell with it in some vrgent temptation. I aduise you neuer to begin the cobat, vntill you have

well weighed the end of it. Loue at first comes to vs with the visage of a Virgin, and returneth from vs with the body of a serpent. He who will know the vtmost limits of it, should never make tryall of its entrance.

The medaile of loue hath tyvo faces.

The Auncients heretofore delighted to make medailes, the faces whereof were quite different, and contrary; so as, if vpon one side of the medaile they graued an Achilles, on the other they figured a Therlites; if vpon one side an Absolon, on the other an Esope; if on the one an Hecuba, on the other an Helena, and if vpon one fide a Rose, on the other an Onion. This is observed in the medaile of carnall loue, if you look vpon it on one fide, you shall see a figure infinitely sweete and charming, on the other a most hideous fury. A thousand and a thousand Artists have set their hand, one to the pen, another to the grauing-cheefil, another to the pencill, to write, insculpe, & paint the forme of euill loue: but I thinke that Salomon, ceit of Salomon as he more sensibly felt the effects of it, gaue vs also more light, how concerning loue. to make a draught, in detestation of this vnhappy passion.

An excellent con-

lectulum meum.

a. Afberfi cubile meum myrrba, & Aloe 3. Victimas pro fa-5. Via inferi domus eins.

I have noted in the Booke of Prouerbes, where it describeth the Prouerb. 7.

1. Internifunibus detestable loues of a poore young man deceyued by a Cunning Courtesane, that it gives fower, or fives propertyes to carnall Loue, which very notably discouer the misery, & imposture thereof: First, that its bed is wouen with Cordes in the forme of a litle Labyrinth, with many intricate windings. Secondly, that is chamber is perfumed with Myrrhe, and Aloes, very bitter drugges. Thirdly, that it 4. 803 auctus and vi- in the beginning promiseth a sacrifice and performe a slaughter. civiens, our ad la- Fourthly, that the Louer who fuffers himselfe to be deceived, is first an Oxe, then a sheepe, and lastly a Bird taken in a snare & wounded with a mortall arrow: Fiftly, that the house thereof is in the

Suburbes of Hell.

All this is spoken with great sense; The bed wouen with cordes, and hampered with fo many Gordian knots fignifyeth vnto vs the ginnes and attractives of euill loue. False opinion is ever at the gate of its house, which deceyueth, and bewitcheth all such as come neare it. It cares not in the beginning of the gaine to discover to them the direfull events, & tragedies of this passion, but it shewes them a chaber, wherein bewty is presented, which under a litle white Ikinne, hideth groffe ordures: with it are smiles, glaunce, flatteryes, Courtships,

Courtships, ouerflow of wordes, kisses, sawcinesse, immodesty, good cheere, Idlenesse; this feemes a goodly thing to fottish youth, which hath nothing to certaine as ruine. These are the snares wherewith it surprizeth, and the Knots which many times indiffolubly fettereth its liberty. After that comes the chamber perfumed with Myrrhe, and Aloes, wherein the fleight expected pleasures are drenched in great acerbityes. There, folly, temerity, liberty meete mixed with care, terrour, distrust, teares, sighes, fallood, periury; dolours, iealoufyes, execrations, rage: which caufed an auncient to fay, that the hearts of a louer was a Citty, in which vpon one and the same day were seene sports, and Banquets, Bat-Plurarch. in Symtayles and Funeralls. In the third place a flaughter house is opened posiasis. where we clearely behold, that false loue which infinuateth it selfe with so many faire semblances, is nothing but massacres both of body and foule, and that it is not without cause, that a foolisk louer faith in the best of Comique Poets, that the first Executioner Plautus in Cystelthat euer was on earth, was loue, which he fayth taught men all Crueltyes, & Tortures: adding that to loue fondly, and to be rackd on the wheele, was in a manner all one. In this place of flaughter there are likewise seene Pictures of Samson, with his eyes pulled out, powring forth teares, and bloud through the fame channell. Of Amon, who transfixed with a deadly, and dread full wound, yields up the Ghost in a feast at the foote of his brother Absolons Table, for having violated Thamar. On the other side two Armies of Gods people, who cruelly kill one another for a luxu- Iudic. so, rious act committed on the person of a maryed wife; so that of one part eyghteene thousand men were massacred, and of the other, more then twenty five thousand. And round about there is nothing but halters, poyfon, swords, bloud, reasons, gibets, and precipiees. See heere the goodly Sacrifices of luft. In the fourth chamber are beheld the transfigurations of fottish loue, where he who is ftrucken with it, becomes first stupid as an Oxe; dull, and benummed in his wits, as having a paralitique foule; and brutisfh, like Nabuchodonozor, who forfooke his regall throne to eate hay with beastes. Then he is shorne as a sheepe, by taking away his flieces, and dispoyling him of the goodes of soule, body, wealth, and reputation, and of all that, to which a reasonable Creature may pretend vnto. Lastly, to cutt off all hope of recouery, he is vnfeathered like abird caught in a ginne, yea his wings are taken away, which are the defires of futurely doing well, that he may perpetually have the euill in obiect, and an inability towards good. The first chamber is very neare to Hell, There is to be seene darknesse, smoke, flames, and from whence are heard gnashings of teeth, despayres, and enraged complaints of vnfortunate louers, who vomit out their foules in finne, having made no expiation by a long pennance. Oh God! what is he, who beholding this picture, would ever betray his soule, Heauen, and his God, to yeld obedience to lothsome lust.

Difasters of loue

Aduise to all fortes of perions.

All this wel confidered, give your felfe a litle leifure to rally your in every age, and thoughts together, & to behold the difasters, which waite on the experiece of miserable sinne. If you be a Virgin, staine not the honour

of your body; vilify not, in your flesh on earth, a vertue to which Angels afford such glory in heauen. Aboue all beware, of a damnable curiofity, which cannot be knowne, but by becomming criminall. If you understand the sinne, profit by your experience, and betray not

tione,

an eternity of bleffing, for a pleasure so short, and wretched. If you be a Maister of a family, and a man of quality, note what S. Gregory Greg. Nyffen. ho- Nyffen faith, that a man by his finne wholy ruineth, body, foule, mil. de fornica- effate. & reputation Hair and the state of the estate, & reputation. He is terrible in his house, shamefull abroad, he serues for an executioner to a chast wife, he is a Tyrant to his children, a reproach to his frends, a scourge to his domestiques, a dishonour to his allyes, a blemish to his renowne; a shipwrack to his meanes, & a Fable to all the world. If you be a mayd, euer feare to become a woman, and cast not the garland of your virginity vnder the feete of Hogges. Giue not a hayre of your head to those who promise you golden mountaines, and when they desire you in the quest of mariage, then is the time you must least be for mariage. All you graunt to their importunity, wil be the subject of your disgrace; and when they shall have wedded you, should you live as chastas Sufanna, they will continually imagine, you will be liberall to others, of that, whereof you were prodigall to them. If you defire to mary by fanfy, rather pursuing your owne wanton humours, then the reasonable commaunds of those to whom you ow your being, hold it as a Crime the most capital you may vndertake, & considently belieue, if so you do, you will open a floud-gate to a deluge of miferies, and cares, which will flow vpon you through all the parts of your life. Account the resolutions you make to this purpose, as Treasons, and thinke whosoeuer shall to you suggest the execution of them, will poison you by the eare, to murther your chastity.

If you be a maryed woman, and peraduenture innocent enough, & of good reputation, what colour is there for you to engage your felf in a crime for which hulbands have furies, lawes, thunders, threates, Iudges for Sentence, punishments of gibbets and bloudy scaffolds, and for which a thousand poore creatures have ended their miserable liues, furprized in the heate of finne, to passe from a temporall fire, to that which neuer is quenched. If you be a man of the fword, know it is given you to defend honour, not to violate it, and that a man who fuffers himselfe to be lead by women, what Rodomonta-

does soeuer he make in wordes, he is euer a coward.

If you be a Judge or an Officer, rayled vp into an eminent place, degrade not your selfe of the honours, which God hath imprinted on your forhead, and neuer mount you vp to the throne of Iudicature, to condemne your owne Act, & still thinke the purple, which will not be dyed but by virginall hands ought not to be worne, but

on a chaft body.

If you be an Ecclefiastique, and which is more, engaged to religion, or Prelacy; wil you be so vnnaturall as euer to consent to a finne, which cannot in your person but be a sacriledge ? what a madnesse is it, that for to satisfy an infamous act of lust, you must be, either an excommunicate; or, a persecutour of Iesus-Christ. Excommunicate (I say) If you for sake aulters; and a persecutour of lefus-Christ, if you come to them in this horrible sinne, where you strike a nayle into his hand, a launce into his side, you deuoure his flock, and kill his brethren by, your ill exemple.

Carnall loue in what person soeuer, is still ill situate (fayd Epictetus) In a mayd it is a shame, in a woman it is a fury; in a man a lewdnesse; In youth it is a rage-in mans estate a blemish: in

oldage a difgrace, worthy of fcorne.

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You will fay, all these considerations are very effectuall, but that they cure not passion, already enslamed; and almost desperate of remedy.

To that, I answere; we must proceed with more efficacy, and Remedies for afaddresse, among such as are surprised with vehement affection of fections, which which they would be free but they find all possible representations which they would be free, but they find all possible repugnancyes, wills.

I approue not the course of certaine directors, who thinke all maladyes are healed by wordes, as if they had eares. To what purpose is it to hold long discourses, and to appoint many meditations to a sharpe feauer, which is fall of rauings, and furious Symptomes?

All the maladyes of loue are not cured in one & the fame manner: Diverfity of the There are some who are engaged in the sense of the passion, but maladies of love and their cures. not in the confent to the finne; which is expresly sent by God to persons very innocent, but not entirely perfect, to punish some negligences, or some sleight liberties of conversation, where-into they have suffered themselves to slide by surprisall; that they may feele the daunger of finne by the torment they fuffer, and may correct themselues by the sent of the smoke, before they be inuolued in the flame. And this many time lasteth long, being ordayned as vnder a sentence of the divine Providence, as a punishment, to become afterward a bridle to negligence, and a precaution against perill.

Some also are permitted by heauen, and imposed vpon certaine loules who had a litle too much rigour towards fuch as were tem-Pted, to the end they might learne by their experience more mildly to handle fuffering hearts, and not exasperate their woundes, by the sharpnesse of the remedy. Witnesse that old man of whom Caffian speaketh; who having roughly entertayned a young reli- Caffian : collar. 1. gious man, that discouered his passion to him, was tempted so dediscretione. violently, that he thereby became frantique, and vnderstood from ignoratum, battenus the venerable Abbot Apollon, this had befallen him by reason of a diaboto vei defhis great harshnes; and that allthough he hitherto had not felt any petiam. rebellion against chastity, it was because the diuell eyther knew

him not, or contemn'd him.

There are some which like Tertian, and Quartane agues, haue their accesses, and recesses, measured; and what diligence so ever be vsed therein (well the payne may be mitigated) but, the roote is not taken away, till it arrive to a certaine period of time, wherein the fickman is infensibly cured. There are some driven away by hunger, and others ouerthrowne by a reasonable vsage, as it happeneth to melancholy louers, whose bodyes are dry, and braynes hollow: If you appoint them fastes and austerityes ill ordered, you kill them. Some aduise them recreation, wine, bathes, honest, and pleasing company; necessary care of the body.

Some sevet and active enterteynement, which gives not leysure to the wild fancyes of the mind; but this must be taken with much moderation. There are some, who expect a good sicknesse, and many bloud-lettings, which may euacuate all the bloud imprinted with Images of the thing beloued , to make a new body ; others are cured by a fuit, a quarrell, ambition, an ill busynesse, great fuccesse, a new state of life, a voyage, a mariage, an office, a wife. There are now very few fooles of loue to be found, who neglect

worth and honour to ferue their paffion.

There are nice, and suspicious loues, which have more of vanity then Concupiscence; when one troubleth, and hinders them from honestly seeing, that, which they love, they are distempered, and if one relistes them not, they vanish away as if they had not had so much intention to loue, as to vanquish. It were all most neceffary for many, if it may be done without finne, or scandall, to converse continually; for being somewhat of their owne nature, coy, they still observe some defect in the thing beloued, which weakeneth their passion, and find that the presence is much inferior to their Idea; which is the cause they easily desist from their enterprize, having more shame to have begun it, then purpose to continue it.

Some are enflamed by denyall, others become totally coole by contempt, as prowd, and predominate loues, who have not learnt to fuffer the imperious cariage of women; a disdayne of their Mistresse, a cunning trick, a coldnesse, a Frowne, makes them quickly breake their chaines. One would not believe how many humane industries there are to cure the payne of loue, but euer it is better to ow ones health to the feare of God, to pennance, to

deuotion, then to all other inventions.

Solid remedies.

Admirable exam-

For which cause you must consider the glorious battayles wich so many heroick foules have waged to crush this ferpent, and to walke with noble stepps in the liberty of the children of God.

Some haue fought with it on Thornes, as faint Bennet, others ples of the com on nowers as the Marty Tractal, who have the love of a Courbats of Saints a-roles with filken cordes to refigne himselfe to the love of a Courbats of Saints a-roles with filken cordes to refigne himselfe to the love of a Courbats have the saints sharpe on flowers as the Martyr Nicetas, who being bound on a bed of tesane, spitt out his tongue in her face. Others have thrust sharpe pointed reeds under their nayles, as faint Iohn the Good: Other

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have quenched it in snowes, as saint Frauncis; Others in slames as faint Martinia, who being by an vnchast woman sollicited to sinne, burnt his face, and hands, to ouerthrow the strongest passion, by the most violent payne. There are many of them in the new Christianity of Iaponia, who pursue the same wayes, and run to their chimney-harths to vanquisk the temptations of the flesh, thinking there is not a better remedy against this fire, then fire it selfe. Others have overcome this brutishnesse by a favuage life, as S. Theoclifte, who being taken by Arabians, Itole from them and was thirty yeares hidden in the forrests, living on graffe, and clothing her selfe with leaues. To say truely, there is not any vertue hath cost mankind so much, as inuincible Chastity.

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But fince these manners of conquests are more admirable, then imitable, at least mortify your body by some ordinary deuotion; Make vie of the memory of death, make vie of affiduity of prayer, of labour, of care ouer the eyes, eares, heart, and all the fences.

Humble your spirit , and submit it to obedience , that your flesh whi furerit infedemay obey you. Be not transported with extrauagancyes, animo-rit virus, tibidinis fity, and reuenge, fince Anger, and loue (according to the Aun-quon intendium necients) worke upon one subject, and that the same feruors of Cassiande spiritu bloud which make men reuengefull, will make them vnchaft, fornic. c. 13. Payle not to heale yourselfe by the practise of retirement, of Raderus. pennance, of haire-cloth, and fatting. A holy mayd of Alexandria vvas twelue yeares in a sepulcher to free her selfe from the importunityes of concupiscence; and cannot you be there one Speculum Asony hower, so much as in thought? Another had this stratagemme to mi clude loue, for she feeing a young man to bee very much touched with her loue, who ceased not to importune her with all the violent pursuits, which passion could suggest; told him she had made avow to fast forty dayes with bread, and vvater of which she would discharge her selfe before she would thinke of any thing els, and sk'd whither he pleafed not to be a party for the tryall of his oue? which he accepted: but in few dayes he was fo weakened, that he then more thought vpon death, then loue. Haue not you courage to relist your enemy by the like armes? your heart fayleth you in all, that is generous, and you can better tell hove to commit, finne, then to do pennance. Then choose out, that, which is most necessary, and reasonable, seperation from that body so beoued, which by its presence is the nourishment of your flames. Confider you not, that Comets, which (as it is fayd) are fed by vapours of the earth, are mainteyned whilst their mother furnisheth hem with food: So loue which shineth, and which burnes like a alle starre in the bottome of your heart, continually taketh its subtance, and sustenance from the face, which you behold with so much admiration; from the conversation which enterteynes you nan enchaunted pallace, full of chaines, and charmes. Belieue me, vnlose this charme, stoutly take your selfe of, dispute not any

Seperation, the

longer, with your concupifcence, fly away, cut the cable, weigh anchor, spread sayles, set forward, go, fly: oh how a little care will quickly be passed ouer? Oh, how a thousand times will you blessethe hower of this resolution? looke for no more letters? Regard not pictures? No longer preserue sauours, let all be to preserue your reasó? Ah why argue you still with your owne thoughts? The counsell, and Take me then some Angell, some Directour, who is an able, intel-

assiduity of a good ligent, industrious, couragious man; Resigne your selfe wholy vp directour is an excellent Antidote. to his aduise, he will draw you out from these fires of Gomorrha, to place you in repose, and safety, on the mountaine of the liuing

God.

I add also one aduise, which I thinke very essentiall, which is infinitely to feare relapses after health, and to auoyd all, that may reenkindle the slame. For loue oft times ressembleth a snake enchaunted, cast a-sleepe, and smothered; which vpon the first occasions awakeneth, and becomes much stronger, and more outragious then euer. You must not onely fortify your body against it, but your heart: for to what purpose is it to be chast in your members, and be in thought an adulterer. Many stick not to entertaine loue in their imagination, with frequent desires, without puting them in execution: but they should consider, that loue though imaginary, makes not an imaginary Hell; and that for a transitory smoke, they purchase an eternall sire.

OF CELESTIALL AMITTES.

SECTION X.

behold the bewtyes, and lights of divine charity, which causeth peace in battayles conquest in victories, life in death, admiration on earth, and Paradise in heavening felse. It is a straunge thing that this subject (the most amiable of all) proves somewhat dreadfull to me, by the consumence of so many excellent writers, auncient and moderne, who have handled it so worthily, since their riches hath empoverished their successions, and their Copy, maketh me in some sort to fear sterility.

They had much surtherance in their dessignes they tooke as much

They had much furtherance in their dessignes they tooke as much stuffe as they thought good, referring all, that so the love of God which in nature, and above nature, in Grace, and beyond grace. They have enlarged themselves in great volumes, the sight where of alone seemes to have much maiesty, and to please their owne appetites; they have sayd all they might possible. But heere; for a

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much as concerneth my purpose, I have reduced my selfe into contractions of great figures; which will not proue troublesome, if measures and proportions be therein observed, and nothing forgotten of all that, which is most essentiall to the matter we treate. I find my selfe very often enforced to confine Gyants to the com-ra apud Elianum. passe of a ring, and to couer shipps vnder the wing of a fly, drawing propositions out of a huge masse of thoughts, & discourses, to conclude them in a litle Treatife, not fuffering sublimity to take ought away of their facility, natiuenesse of their maiesty shadowes of their lustre, nor superficies of their dimensions.

Besides, that which renders this my discourse the lesse pleasing, is, that speaking to men of the world, I cannot disquize the matter in vnknowne habits, splendid and pompous wordes, conceptions extatique, I cannot perswade them that a Seraphin hath penetrated the heart of one, with a dart of fire, and that another hath had his sides broken by the strength of the love of God. I must pursue ordinary wayes, and teach practifes more nearely approaching to our Humanity:

I am then resolved to shew there are celestiall amityes, which great Soules contract with God, that their condition is very excellent and most happy, and that the practise of them must begin in this world, to have a full fruition of them in the other.

Carnall spirits, onely follow animall wayes have much a-doo to conceyue, how a man can become passionate in the love of God, and thinke there is no affection but for temporall, and visible things: It is a loue too high (fay they) to transferre their affections into heauen: It is a Contrey wherein we have no commerce; there comes neyther letter nor message thence; No shipps arrive on that Thatthere may be coast; It is a world seperated from ours, by a great Chaos wholy by the commerce impenetrable. How would you I loue God, fince he is all spirit, and of man with God; I a body? He is infinite, I finite. He so high, and I so low. It is a kind of infolency to go about to thinke of it. Behold how spirits ignorant of heauens misteries do talke. But I maintaine vpon good grownds, that we are made to place our loue in the heart of God, and that if we do not feafonably take this way, well we may go on, but neuer shall we arrive at repole.

First, the Philosopher Plato hath worthily observed that the love An excellent conwe have heere below, is, as a remembrance of the first, fayre, fou- Plato in Sympoueraigne, and most pure of all bewtyes, which is the Divinity. Our fio, & Maralius foule, which is the blaft of his mouth, the Image of his bounty, Amor memoria prithe representation of his power, as it beareth so lively characters mi, ac summi, of of his maiesty, hath (as it were) also, not heeding it a generous purifimi pulchri. passion towards him; unlesse it be infected by the breath of the fer- Appetitor artis depent, and obstructed by vapours of sensuality, it seekes for him, serior artificis amit speakes to him in all creatures : It beholdeth him through fo elius non miratur owne ap many veyles, which nature hath spread before it in so divers ob-authorem.

S. Eucherice; for a ices. But it often falleth out, that charmed with present pleasures, paranetica,

S. Eucherius ep.

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it is so much, delighted with bevetifull workmanshipps, that it forgetteth the workeman: It embraceth momentary bewtyes, for eternall verityes: It takes the shadow for the body: It creates to it selfe an Empire in banishment, and a hauen in shippwrack. This carnall piece, which is rauished with the contemplation of this goodly face, will not stay vpon slefth: It feeleth there is some inuifible hand which shootes arrowes at it, amidit the vermilion of roies, and the whitenesse of lyllies: It well knoweth not what transports it, what entraunceth it, what worketh the fetran fanimations in it: It is not the body which must rott, but it is the shadow of the first-fayre, vpholds it-selfe in the frailty of dying things, and incesfantly causeth returnes to the first origen, in soules, which know how to profit by their woundes.

O how attractive is the Bewty! O should it on a sodaine take away the veyle from all mortall eyes who court it, the world in an instant would dissolue vnder its much to be adored rayes, soules would fly out of bodyes, and totall nature would impetuously af-

fect its delights.

It is fo naturally imprinted on the heart of man, that Hell it felfe cannot forget it fince the euill rich man layd on the coales of to vnfortunate a lodging, did for his first Act, lift vp his eyes to heauen, as defirous to looke for the louely face, which he had

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Secondly I will deliuer an excellent reason, which I draw out of S. Augustine, to conuince vs, that there is in vs some very forcible fon of S. Augusti- inclination, which infensibly moueth vs to the loue of God : which ne to shevy thein is the cause that even our vices and exorbitancies (not reflecting clination we have thereon) loue some perfection of the Diuinity, although not regulated, nor limited in the bounds, wherewith it ought to be beloued. Pride contends for height; and what is higher then God, who fitts vpon Thrones, predominateth ouer Dominations, who gouerneth Principallityes, and makes heaven bow even to the Abysse, vnder the shadow of his Maiesty?

> Ambition passionately seeketh after honours, and who hat more honour then God, who feeth Glory to be hatched in his owne bosome, for whom so many Aultars smoke, for whom so many facrifices burne, vnder whom so many diademes bow, to whom so many Scepters obey, before whom so many states, King domes, and Empires, are but a dropp of dew? Power will make felfe great; and who is more formidable then this great Iudge, for whom Thunders rore, lightnings fly, Thunderstones Shiver loft rocks, for whom elements fight, and Nature dreffeth vp its scale folds, to profecute offenders even in Hell; there being neithe place, Time, height, or power, which hath ability to deliver it felfe out of his hands? Flattery, and Complacence will make it felfe to be beloued; and what is more louely then the sweetnessed the charity of this good Father, which distilleth like vnto a cele

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stiall Manne vpon all the creatures of the Vniuerse ? Curiosity affe-Eteth the study of wisdome. And what is wifer then God, who seeth all within himfelf, who hath Abysses of knowledges in his heart, riches of eternall Sapience in his bosome, for whom Time hath no prescription, Nature no veyle, Height no height, and Abysses no depth: Who is the Father of Sciences, Creatour of Thoughs, Treafure of Eloquence; who dazeleth all humane Ability, who taketh his Sages from among Ideots, and out of the dumbe, rayleth his Otators. Lazyneffe feekes out a life foft and peacefull, continually fixed vpon its repose, and the contentments of the flesh and spirit; and where shall we find the Repole out of God, fince it is he who is perpetually engulphed in the delights of a pure tranquility? Luxury ardently desireth pleasures, and will satisfy all the desires of its heart: And God, is he not the plenitude of ioy, and Aboundance which neuer fayles, a sweetnesse incorruptible, a Feast which confumeth not, perpetuall Theater of comforts, a Floud of most pure cotentments, which floweth ouer all Paradife? Auarice wil pofselle much, It stretcheth out the hads of a Harpy ouer the goods of another; It garboileth the world, it disquieteth the earth, It would willingly delue into Hell, It pleadeth, It wrangleth, It assayles, It defendeth, to fatiate its couetousnesse, yet still is hungry : For what is he that possesseth all, but the prime of the rich, who is the bewty of fields, the lustre of flowers, the fecundity of fruits, the wealth of minerals, and the fertility of totall Nature. Enuy is troubled about supereminency, and will have the highest place, accounting him an enemy, who precedeth: And is it not the eternall Father, who is King of Glory, who feethall to be much lowers then himselfe, and sees nothing beyond, what he is? Choller will reuenge for it, it striketh at heauen, it troubleth the Earth, It caufeth lightning and Tempests, which rayse so many Tragedies in the world; And who better knowes how to avenge sinnes then the fouueraigne Monarch of the Vniuerse, for whom exterminating rneth Angels cary the fword of Iustice, for who Hell referueth treasures vnder of flames eternall?

Now, I demaund of you, if it be true, that even our vices are in Tentueft ille ve loue with some persections which are in God, how can our vertues qui non amant eum, but beare a fingular affection towards him? why should they not nift quoddam eius be enamoured of his bewtyes, why not figh after his attractives, amare possint. fince they are his reall daughters?

Some one will fay, it were but reasonable, if God, to make him- Obiection about selse beloued, would become visible to men; but he is a secret so God. hidden, that our poore spirit seeking for him, findes more confufion, then light. Verily I like Mercury Trismegistus, for he stop- Mercur. I lim. ping his mouth, who complayned of the inuifibility of God : Hold warran 'auron Cai. thy peace (thou profane fellow) fayth he, and if thou hast eyes "16. confesse God is visible, and that he sheweth himselfe in as many mirrours as there are creatures in this great Vniuerle.

A man

That God renders amiable in totall Bature.

Six souse posis USE TATEOS.

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¿wis pas. Orpheo.

lius , conspicuum in templo mundi Dei tonicis, Proclus, thronum iustitia in medio fole collocat.

A man need to be a Philosopher but a litle, to learne to loue himtelfeinfinitely let him fee, know and study nature in all its workes, let him heare the harmonies of Gods confort, to vnderstand in some measure, Sinchus Hymn. 4. the perfections of the workman. Those litle golden, and azure Naturam univer- fhels, which make a lodging for certaine fifthes, more magnificent Pairis vocat diner. then Salomons pallace; Those Cob-web lawnes, and those tiffa fis fidibus intentam. nies, which copose the body of flowers with an exquisite delicacy. UTATATE TE ONSU'ATENA Those waves, which curle on the current of rivers, those gentle westerne blests which beare comfort and health on their wings chordas cythara by those huge theaters of seas, that vast extent of plaines, those me facen, melen necen ters fo artificially varyed, those litle eyes of Heauen, which sher The funthelmage themselves so soone as night spreads its mantell on the inferious input forms or regions of the world, all that is seene, all that is heard, all that is toutched, all that is handled, cease not to recount vnto vs the low

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Boni conspicuns fi of our Father.

One must neuer haue seene the sun, not to haue loue for God; fimulachrum: Pla. He must have lived like a Hogg, with his head in the myre, and his eyes in a trough, to fay he knoweth not what the Diuinity is. To speake truely, this great starr is the visible sonne of the first Bright The Image of the souneraigne King, the ey of the world, the heart of Nature; It daily speaketh to vs out of the gates of the East, with as many tongues, as it hath raies. This great superuisour of the fournaces of the Vniuerse, trauaileth through our totall Nature. He lighteth vp the starres in heauen, he createth Crownes, and Rainbowes in the aire, on earth flowers and fruites, in the fer pearles, and bosome of rocks, saphirs, & diamonds: He throwes fire, & vigour into all liuing creatures, his presence causeth alacrity, & his absence (insensibly) horrour and melancholy in all nature. His motion fo rapid, his circumuolution fo euen, that, fo regular Harmony of nights, and daies, Those reflections, which are as fathers of so many Essence, set the whole Divinity before our eies. O what a goodly thing it is to talke face to face which those great HOIX'AIR TO, 1806, forrests, which are borne with the world to discourse with the murmur of waters, the warbling of birds in the sweetnesse of solitude, S. Dyonifius c. r. and of fo many creatures, which (according to S. Denis) are the Hierarch, exlettis. and of fo many creatures, which (according to S. Denis) are the veiles and Tapistryes of the great Temple. There it is, where God accoasteth on all sides, where our soule is stirred vp with its owne thoughts, dischargeth it-selfe of matter, and entreth into a great commerce with Intelligencies. When I behold all the perquifites of Organs; where Musique is in perfection, I stay not on the Iron, lead, wood, piper, nor on the bellowes, my spirit flyeth to that hidden spirit, which distributeth it-selfe with so melodious proportionable divisions through out the whole Instrument. So, when I contemplate the world I stick not on the body of the sun, the starres, the elements, the stones, the metals, the plants, nor the liuing creatures, I penetrate into that secret spirit, which infinuath it-felfe thereinto, with fuch admirable power, fuch rauishing (weetneffe

TEGGHETET.

weetnesse, and incomparable Harmony. I infinitely loue him, be- Your Man Suny of cause he is fayre, since he made all the bewtyes which are presen- Quod colimus nos ted before mine eyes; Because he is good; because he is wise, since Dem unus est, qui he communicateth himselfe with so much profusion: since he so cum instrumento ewell tempereth the consonancyes of the whole world: I loue him, tementorum, corpobecause I know he is mine, and I am wholy his; Were I not tout- prefit in ornamenched with his bewty, his wisdome, his goodnesse, perpetually his tum maiestatis sur. benefits would foften my heart. Me thinkes I meete him euery Tertull. Apol. c. where, with a hundred armes, and a many hands to do me good. I neyther fee place, roome, time, or moment, which is not figured with his liberalityes.

I am clothed with his wooll, fed with his Granary, warm'd with his wood, ferued by his officers; I liue in him, I breath by him, I haue nothing which is not his enheritance. It is neither Father, nor mother, great one, Lord, or King, which gaue me wealth, honour, and estate. Well they may be instruments of my happinesse, but they are not the cause. They were nothing for so many yeares; They came into the world as poore as I, they daily returne from it into dust; I feele my necessityes and dependances; and I know they cannot be supplied, but by a necessary, and independent Es-

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We must not say, we have not commerce enough with him; great The commerce of thinges are for the litle, and the rich for the necessitous. See vice man with God. not that heaven is all for the earth? Doth it cause one sprig of an sex varijs herbe to grove, in it-felfe? produceth it one fole flower among its. Deum extra se effici starres ? It giueth all it hath, and is perpetually content with what providendo. it is. So, God is all for vs, as if man vvere his God, fayth S. Thomas, stellora funt where If we be miserable, he is not therefore disdainfull; if he be high, the vine he is not therefore farre distant from our inferiour condition. He Quiavinum expriis all in all things, euer present, continually doing somewhat; He mitur cum labore in hath dugges of bounty which put him to paine, if he ftreame not sponte fluunt, vpon vs. We see him to come from all parts, and his approach is not mute, for the best part of vs is spirituall, which maketh commerce easy vnto vs, with a God, who is all spirit. How often find vve our foule to be rayled aboue it-felfe, and to be transported with thoughts, knowledges, lights, ioyes, pleasures, consolations, hopes, confidences, courages, and antipalts of glory, which wee acknowledge to be aboue our strength. It is God, then who worketh by them in vs, vvho enters into our foule, as a Maister into his house, who becomes our guest, our frend, our Doctour, and our Protectour. Wee need not seeke for him in heaven, he is in our heart (faith the Emperour Antonine) and there he vttereth his Oracles. There it is, where he enterteyneth vs, and teacheth vs we are his children, and referueth for vs an admirable enheritance.

When it was fayd to litle Nabuchodonozor, who was exposed in Gloffa in Danie his infancy and bred up in the house of a peasant, whose some he lem,

tooke himselfe to be. Courage (child) you are not made to drive oxen, & till the grownd, there is another profession expecteth you; you are the sonne of a great Prince, who keepes the prime Kingdome of the world for you. These ragges must be chaunged into robes of cloth of gold; this vgly hat into a diademe, this spade into a scepter; This cottage into a pallace, this seruitude into an Empire. For whom shall treasures, officers, services, armes, greatnesse, pleafures, ioyes, & feafts, be, but for you, who are the Heyre of the Assyrian throne? Do not we thinke that vpon the recitall of these wordes, this young man felt a flame, which spread it-selfe ouer his heart, that he was toutched to the quick, with his extraction, and rauished with loue towards a Father, by whom he was borne fo great? And have we not the like apprehensions, when faith dictateth vnto vs; Thou art not created to liue perpetually among mire and durt, to be tyed to a wretched, frayle, and perishable body, to walke vpon thornes, and to embroyle thy felfe in the toyles and cares of a mortall life, there are aboue, Pallaces of starres, of Intelligencies, of incomprehensible lights, of ineffable bewties which expect thee, of crownes prepared for thee, of scepters, made to fill thy hands: All times are for thee, and all which Nature endeauoureth heere Below, is but to contribute to thy contentment? Thou art the sonne of a noble Father, who makes men happy at his pleafure. He loues thee as his heart, and would have thee yveare him to accomplish thee with all his dearest delights & the height of his glories. And what can a foule do, which learnes all this from faith, but rayse it selfe aboue all concupiscences of flesh, but loue, but dilate it-felfe, but readily mixe with this most pure spirit, which inuiteth it in all creatures?

The conversation Haue we yet the heart to say, we have not familiarity enough of God with man by the miftery of with God; and that he is of too high a straine to loue him, when the Incarnation in we thinke upon Iefus, who for vs descended from the highest part the confummation of heaven to the flime of Adam, who made himselfe our brother,

buens.

Leo ferm. 3. de who fucked the duggs of our Mother, who spake our Tongue, Venit in bune who tooke vpon him our femblance, who charged himselfe with mundum dives, at q our burdens, who on himselfe layd our miseries, to turne them misericors negotia- into felicityes? He is that Merchant, who is come out of a happy mutatione mirabili and rich countrey full of Treasures, glory, and greatnesse, which iniuit comercium were to him more naturall, then Rayes to the sun, and yet being cipiens, sua tri- lodged (as it were) with vs, in a silly Cottage, hath dispoyled himfelfe for vs, wholy inebriated with the extalyes of loue, hath made himselfe poore to make vs rich, weake to strengthen vs contemptible to reder vs glorious, ful of fufferings to beatify vs, & a man that we might be Gods. This is the man, who hath beene able to cotract all Gods extent under a litle clay, who went not a stepp which was not worthy to produce a starre, who caryed the Diuinity vpon the ends of his fingers, whose life was a flash of lightning, his word a thunder, his vertues, lessons, and actions, prodigyes. Hath he not loued the vngratefull, when he heaped on his owne body the paynes & fufferings of all Ages, making himselfe of a King of glory, a man of dolours, to purchase pleasures for vs with as many woundes as he had members ; as many croffes as we have finnes.

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After all this he gives himselfe to vs in the Sacrament, which The Euchariff the he hath instituted as an abridgment of his miracles, wherein he is love. incorporated within our heart, in our foule, as one piece of waxe, melted within another. I readily heere remember, what an Aun- Anacreon. foone as it had shott all its arrowes, it threw it felfe as an enflamed to apont is Bedart into the bottome of his breast, to sett him all on fire. What Marin. Ita applicat loarrovves, and what shaffts, flying on every fide, in Nature, in hannes Eusebius. Grace, what benefits, what fauours, what Amityes, what forward 1.4. arte voluntaaffections, for which man still continued obdurate, till Iesus who-tis. ly gayning him, did descend into his entrayles fully replenished with loue, flames, and heauenly ardours? Is it not time to pronounce Anathema with S. Paule, against him who loueth him not, after his comming in this manner, to captinate vs by his Bounty ?

To speake fincerely he must needs be amiable fince (according towards lesus. to the Canticles) he is wholy composed of desires, & satisfactions, and that all the Iust, sigh after him. We have heard talke thorough fo many Ages of the most accomplished bewtyes of certaine creatures, who have drawne many Amourists after them : but never haue vvee seene one sole vvoman to gaine the affection of an entire Citty, Prouince, or Kingdome. From whence commeth it that there is not any Bevvty, but that of Iefus-Christ which enchayneth Cittyes, Empires, and Monarchyes? From whence commeth it that so many Kings, and Queenes have followed him through forrests, Thornes and among Rockes, even to the abandoning of themselues? From vvhence commeth it, that so many millions of foules, the wifest, most purifyed, and most couragious on the earth, haue loued him, euen to the suffering of flames and vvheeles, in the diflocation of bones, and the desmembring of their whole bodies? From whence commeth it, that all, which is most pure, and most eminent in the world, daily dissolueth for him, and that so many hearts melt for his service in honourable flames, which purify them, without confuming them? Verily, we may fay, there is nothing which equalleth the excellency of celestiall amityes; and that well to place your loue, you must fixe it in the heart of God.

Loue of Saints

OF THE NATURE OF Divine Loue.

Of its Essence, Qualities, Essects, and Degrees.

SECTION XI.

Blagnerna in lib. de amico & amaHE great Anchoret Raymond, went very high when he fayd, the loue of God was an influence of Eternity: For it is true , that we comming from an eternall God, haue an infinite desire, to make our Being perpetuall. And for this purpole, we ty our selues by

loue to fo many things, to live againe in them, and by them: but they being transitory, and frayle, we there find no support, vntill God hath powred his holy loue into our heart, which is the true influence of Eternity, that alone can purify our life, and eternize

We then must not faigne to our selues, that the loue of God Concilium Arau. proceeds meerly from our owne strength, but we must hearken to the derifion of the Councell of Orange, which fayth, that to loue Donum Dei est dili- God, is a guift from God: It is hee who inspireth the love with which he will be loued, and who hath loued vs even in disfavour, qui non diligentes to transport vs to fauour: Whereby it, appeareth, that this diligit, displicentes, fayre loue is nought els, but a celestiall quality infused into in nobis unde place the foule, by which we love God aboue all, and all for God.

ficanum. gere Deum, ipfe vt diligeretur dedit,

The Growsh of loue like vnto pearles.

Now I imagine with my felfe, that he is borne in our hearts, in fuch manner, as pearles grow in their shells. The Mother of pearle is first pierred by a celestiall influence, as with an arow, fiery, and sharpe, which follicites and importuneth it, to dispose it selfe to this excellent production. Which is the cause, that it spreads, openeth, and dilates it selfe, to receyue the dew, distilled into it from the ayre, and having moystned it, it digesteth, concocteth, and transfigures it into this litle miracle of Nature, which is, with fo much curiofity fought after. Behold what passeth in a soule; when it bringeth forth this precious loue it is preuented by a speciall grace from the divine Goodnesse, which at first gives it a distast of all things in the world, and fixeth a generous spurre in the heart, to excite, awaken,

awaken, and enflame it to the quest of so great a good. Then it extendeth, dilates, and opens all its gates to the holy Ghost, who descendeth into it, as the dew of Hermon by qualityes, and effects admirable, which through free will it embraceth; and tyes, and habituateth it-felfe therein, conceiuing, and forming Iefus-Christ ponec Christin for-(as faith S. Paule:) Then, is the time, when this divine love is meter in vobis. conceyued, which is no sooner borne, but it causeth a reioycing in Galar. 4. 19. the heart of man, like vnto that which happened in the house of Abraham at Isaacs nativity. It is a celestiall laughter, an extraordinary iubilation, an expansion of all the facultyes, and functions of the spirit, and will. This litle Monarch is no sooner borne, but it The Empyre and begins to commaund, and fittes on the heart as in its Throne: All Eminencyes of powers do it homage, all passions render it service. All the vertues Divine loue. applaudatits coronation, and confesse they hold of it and are all in it. He who is once well instructed in charity, aboundeth with all instruction charitariches, & hath the full plenitude of the spirit, (according to the tein owner divitiat Apostles,) and is a Tree grafted with siens of all perfection, and letter. Collost 12. which fayle not to bring forth their fruites.

Sciences, and vertues are, that, tovs, which oares to veffells, charitativ. what the viaticum to Trauellers , what light to bleare-eyes , what Excellent conceit armes to foldiers: but charity alone is the repose of the wearyed, of charity. the Countrey of pilgrimes, the light of te blind, the Crowne of the victorious. Faith, and the knowledge of God cary vs to our countrey; Hope mainteyneth vs, the other vertues defend vs: but where charity is perfect, as it is in glory, one no longer belieues any thing, because he seeth all, one hopes for nought, because he

possesseth all.

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Temperance combateth against Concupiscence, Prudence against errour, Fortitude against adversity, Iustice against inequallity: But in perfect charity, there is a perfect chastity, which standeth not in need of the armes of temperance, having no blemish of impurity; A perfect knowledge, which expecteth not any helpe from ordinary Prudence, fince it hath no errours; a perfect Beatitude, which needeth not Fortitude to conquer aduersities, since to it nothing is vneafy; a Souueraigne peace which imploreth not the ayd of Iustice against inequallity, since all therein is equall.

For in a word, what is charity but a temperat loue without luft? A prudent loue vvithout error, a strong loue vvithout impatience, a just love without inequallity? Faith is the first day of our Creation, which driveth away darknesse; Hope is the second which makes a firmament for vs, and which divideth waters from waters, things transitory from eternall. Temperance is the third, which arraungeth the waters, and stormes of passions in their proper element, and causeth the land of our heart to appeare, which sen-

deth vp vapours to God, that are its fighes.

Prudence,

Bibliorum in feculo

Prudence, is the fourth, which lighteth vp in vs the fun of vnderstanding, and the lights of knowledge. Fortitude is the fife which sustaines vs in the Ocean of aduersities (not suffering vs to corrupt as fishes in salt waters, and as birds) about the Tempest. Iustice, the fixt, for it gives vs comand ouer our passions, as Adam, who on the same day he was created, obteyned it ouer all living creatures. But charity is the feauenth day, The Symbole of Glory, which contracteth all delights in the circle of its Septenary. And how can it but abridge all Theology, fince it abridgeth God himfelfe, and that wee have cause to speake to him in such termes, as S. Zeno ferm. de Saint Zeno did. O loue what hath thou done? Thou halt chaunged fide, spe, & charit. God into Man, Thou hast contracted him, drawing him out of the Tu Deum in homi- lustre of his Maiesty, to make him a pilgrime on hearth; Thou luisii, tu Deum ab. hast shutt him in the prison of a virginall womb the space of nine breuiatum partifer moneths: Thou hast annihilated the empire of death, when thou a maiestais sue im- taught God to dy.

nari fecisti, tu virginali carcere no- Chariot of Glory, maketh it selfe conspicuous with heroique, and ginali carcere nogassi, tu mortem, noble qualityes. It is pious, since it employeth all its thoughts on do, enacuasti.

vve may knovy whiter it enhabit

Deum mori docen. God: It is generous, and magnanimous, fince it is euer disposed to great deslignes. It is liberall, as that which spareth nothing: It is throng, not yielding to any of all those obstacles, which present Qualityes of dini themselves to divert the course of its intentions : It is just equally neloue by which distributing revvards to merit: It is temperate, admitting no exceffes, but of loue: It is prudent, having eyes alwayes open vpon its deportements: It is witty, to find out a thousand inventions: It is violent without eagernesse, active without precipitation, sage without coldnesse, good without remissnesse, and calme without Idlenesse.

Loue thus acknowledged by all the vertues, mounteth as on a

Three principall markes of loue.

But I must tell you, though its perfections be without number, you shall chieffly know it by three qualities, which will make it appeare vnto you, plyant, obliging, and patient.

Plyantnesse.

a foule.

I fay pliant; for there is nothing but fires, defires, fweetneffe. affections, ioyes, admirations, extafyes, pleasures, transportments for its well beloued. This is the state, which the great Ori-Orig. Homil. degen figureth vnto vs of S. Mary Magdalen, when he fayth, that by Magdal. the strength of love she was dead to all the line. She had her thoughts so employed vpon her Iesus, that she was almost insensible; she had eyes and saw not, eares and heard not, fenses, and felt not; she was not where she was; for she was wholy where her maister was, although she knew not where he was. She knew no other art, but that of loue, she had vnlearnt to feare, to hope, to reioyce, to be fad, all in her, turned to loue, by reason of him whom she loued about all: The Angels who descended from heauen to comfort her, were to her trouble-some, nor could she endure them, she stood vpright neare the sepulcher, where in the place of death she found her heaven.

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Novv as inefficatious plyantnesse are flowers of loue, which Liberality. neuer bring forth any fruit, so it takes a second quality, which is to be liberall, and much obliging: For this cause the handes of the bridegroome (according to the Canticles) are all of gold , and Cantic 5.14. round; to shew there is not any thing crooked, or rough to flay Manu eius tornahis guifts : befides they are all filled with pretious stones, to figure Hyacinthia his benefits vnto vs ; Iacinths ; and diamonds which he fcattereth, (alia verfio) Globi and bestoweth as liberaly, as the sand of the sea. The Hebrew sayth, that the same hands are vessels of gold replenished with the sea, because loue is an Ocean of liberalityes, which is neuer exhausted.

There remaines nothing but to be patient, which it doth with Patience. fo much grace, that one may fay, its yoke hath wings, not weight. pondus. Ailredus. The heart of it, oft times is inuironed with thornes, and it sweareth they are Roses. It swimmes in a sea of worme-wood, and saith it is fiveet viater: It is couered all ouer with vioundes, and protesteth they are pearles, and Rubyes; It is ouervvhelmed with affaires, and mainteynes they are recreations; It is furcharged with maladyes, and they are sports; with calumnyes, and they are blef-

fings; vvith death, and that is life.

These three qualities cause twelve very notable effects in love Twelve effects of which are to loue God aboue all; and in comparison of him, to des-loue. pise all; To account ones selfe vnhappy, if but a very moment diverted from his fweet Ideas. To do all that may be, and to endure all things impossible to come neare him. To embelish, and adorne our foule to pleafe him. To be alwayes corporally prefent with him, as in the facrament; or spiritualy as in prayer. To love all which is for him, and to hath all which is not for him. To defire that he may be declared, confessed, praysed, and adored by all the world. To entertaine all the most sublime thoughts that is possible of his deare person. To passe ouer with sweetnesse all the acerbityes suffered in this feruice. To accommodate ones felfe to all his motions; and to receyue both fad, and joyfull things with his countenance. To languish perpetualy with the defires to behold him face to face, and lastly to serue him with out anxiety, or expectation of reward.

Thele things being to fublime, we must not presume to arrive thither al the first dash; It is very fit to file, and continually to pollish our foule by long seruices, and goodly actions to arrive in the end at the happy accomplishment of loue. For this cause there are reckoned certaine degrees, by which the foule is lead to the pal-

lace of this triumphant Monarck.

There is a loue, as yet but young, which doth onely begin, and true orders of the hath five degrees, within the compasse whereof it dilates it-selfe to world. passe to a much greater perfection. It beginneth first by the tast of the word of God, and the sweetnesse it feeles by the reading of good bookes, which is a figne that a foule already hath an arrove of true loue in the heart. This Tast, maketh a man take good resolutions for the amendment of his manners, and order of his life: this refo-

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lution is followed by a happy pennance, which bewayleth all the imperfections of the life past, with a bitter distast, and a fit satisfaction: By this way we proceed to the loue of a neighbour, and a beginning is made by a tender compassion of his afflictions, and a reioycing at his prosperityes: Lastly one addicts himselfe much, to many very laudable good workes, and to the holy excercises of mercy. Behold heere a most fincere condition, and to be wished in many men of honour, who may therein persist with great costancy.

The fecond order comprehendeth those, which are yet more strong, and it conteyneth fine other degrees. First they are, very asfiduous in prayer, wherein they are much enlightned with the knowledge of verityes, and celestiall maximes. Secondly they obteyne an excellent purity of conscience, which they cleanse, and pollish by an enquiry into their interior, holily curious, and perfectly disposed. Thirdly they feele the exteriour man much vveakned by a generous mortification, wherevith concupifcence is quayled. Fovverthly followeth the vigour of the inward man, vvho findes himselfe happilly enabled to all the functions of the spirit, with a certaine facility, which becommeth as it were naturall to him. Fiftly, appeareth a great observance of the law of God, which makes him apprehend the least attomes of sinne, through a notable fidelity with which he desires to serue his maister. In this ranke are many good religious, who lead a life most accomplished in deuotion, and in the continuall mortification of senses.

Lastly in the third order of perfect louers are the great effects of perfect charity, as is, not to have any humane, and naturall considerations in all ones actions; but to tread vnder foote all respect of flesh and blood, to defend trueth. Not to stick to earth by any roote, but to account all things worse then a dunghill, to gayne Iesus Christ. To runne before the crosse, and to beare the greatest aduersities with a generous patience. To loue ones enemyes. to do good to perfecutours, and in conclusion freely to expose ones life for the faluation of a neighbour. To fay truely they had need to be persons most heroique to go so farre, and there is no doubt, but

this is the full accomplishment of loue.

Nine degrees of Notwithstanding nine degrees and me and series of Seraphicall loue, loue, which concerne Contemplatines; which are the solitude of Seraphical loue, loue, which concerne Contemplatines; Si-Notwithstanding nine degrees also are added of Seraphique a heart throughly purifyed from all the formes of Creatures: Silence in a sublime tranquility of passions: Suspension, which is a meane degree betweene Angell and man: Inseperability which adhereth to its well-beloued for an eternity, not admitting the least disunion: Insatiability, which neuer is satiated with loue: Indefatigability, which endureth all labours without wearynesse: Languour, which causeth the soule to dissolve and melt on the heart of its beloued: Extafy, which caufeth a destitution of the vegetatiue and sensitiue soule, totaly to actuate the Intellectuall. Deiformity, which is a degree approaching neare to beatifique loue.

Then

Then is there made in the foule a deluge of misterious and adorable loue, which drowneth all humane thoughts, which swalloweth all earthly affections, which flyeth to the superior region of man, which hideth all that is eminent in sciences, transcendent in vertue, great in imagination, and which causeth the spirit to forget it felfe, and to looke on nothing, but heaven,

The Practife of Dinine Loue.

SECTION XII.



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HE loue of God is a science inspired, not studyed, where the infusion of the holy Ghost is more elo-quent then all Tongues, and more learned then all pens. That which comes to vs by art, oft times beginnes very late , and quickly endeth. That which is given vs by the favour of heaven, comes very readily, and neuer is loft. Those, who thinke

to learne the loue of God by precepts onely, croake like Ra- To ust agreet que uens, and have nothing folid: fuch as have it by grace are Angells, fit in masor res rates who are rayled into the highest region, and peyze themselves on most ignix a sociar. their wings. Graue discourses, and good bookes fayle not to contribute much to this purpose, as we lately may have tryed by the treatile, which the R.F. Stephan Binet hath published, fully replenished with the holy ardours of extraordinary deuotion, and which feeme to have beene dictated by love it felfe, and conceyued in that fire, which Iefus came to enkindle on earth, to enflame the vvhole vvorld.

If then you defire to profit in this love, let your endeuour be The meanes to accontinually to begg it of God with the most feruent prayers which guire the loue of the holy Ghost shall suggest, to esteeme it about all worldly things,

and to apply all your actions to this happy conquest.

Be ye very carefull to cutt off from your heart all impediments, which may give it any obstacle; for if you should imagine to entertayne it in a foule fullyed with terrestriall affections, it were to aske a most pretious Balme, to put it in an uncleane vessel. We haue as many Idolls in our heart, as passions, opposite to the law of God.

Be not fatisfied with taking away vices , but stifle the remem- Quot vitia babehe heart brance of wordly things, which may in you occasion any exorbi- mus, tot recentes vegeta- tancy. Withdraw your mind as much as you can from a thousand babinus Dees. Deifor imaginations, which fly as aiery spirits about your heart when it ue loue. beginnes to take wings to its repose. Perplexe not your selfe li-Then kevvile, more then is reason, with affaires both spirituall and tem-

porall,

porall, which cause a thousand cares to arise, and onely serue to quench the vigour of deuotion, and to draw out the juice of piety. Fly acerbityes of heart, apprehensions, and seruitudes, accustoming your felfe to do all with a spirit of sweetnesse, and holy liberty.

The practife of the love of God.

Consequently make a practise of the loue of God, vndertaking it with a resolute purpose, a great application of mind, and employing all possible industries to profit therein, as one would in affecting some great bargaine, some very considerable office, or affaire, most important. For it is a very vnworthy thing to behold all despicable Trades full of artisans, who kill themselues to find out inventions that may fet forth their profession, and that onely the occupation of the love of God, should have workmen fo lazy, and vnnaturall.

Hevy vve may learne to loue God, aboue the

After all, following the counsell of S. Augustine consider what the children of darknesse often do to prosper in wordly loues and love of the world. 2mities. They strive to infinuate themselves by some good office, Inhoneftes amaio. they consider on every side the person of him, of whom they would ves oftendite fi quis be beloued, they study his nature, his inclinations, his defires, his amore, jemine lasciuiens vestit se affaires, and they oblige him, ere he is avvare, in what he desireth aliter quam amaie, most. Are they entred into his amity, they persist in the practise of August. ferm. 19. great assiduityes, they have enterteinments and admirable corresde verbis Apostol. Pondencyes, they delight, they serue, they mingle the recreative with the serious: They apply all they see, all they thinke vpon; all they inuent, all they hope, all they possesse, all they say, all they write, to the contentment of this creature. They draw tribute out of all for it, and if it be possible will give it its hearts wish in all things: They transforme themselues into its humours, & likings, They elpouse its loues, enmityes, quarrels, and reuenges, They publish its vertues, with discretion conceale its fauours, they have tricks to pacify its anger, to stirre vp its laguours, to open its heart, to hold their possession; and is if be needfull, will passe through ten purgatoryes of fire, Ice, teares, bloud, Torrents, seas, enflamed ferpents, gnawing vulturs, to arrive at one of its pretentions. Oh reproach, that all this is done for a friuolous worldly loue, which oftentimes the Hangman of life, the gulph of Reason, the Hell of foules; and that there is none but Icfus, for whom they will not for much as stirrea finger!

Make a resolution to infinuate your selfe into his frendship by fome notable Act, which you know to be acceptable to him, and which he already hath required of you by fo many inspirations. Enter into his house, and into his bosome: render him affiduity in your prayers, your meditations, your communions, and in al your excercifes of deuotion. Learne to speake to him euery hower by iaculatory prayers, as one would to some frend tenderly loued, and vehemently affected. Referre all creatures to his loue, and loue no thing but him, but in him, but for him: publish his greatnesse euery where, make a thousand instruments of his glory : but conceale his

fauours

OF CELESTIALL AMITYES.

fauours by a profound humility. Behold men your like, as his Images; Engraue all his wordes, all his actions, all his wounds in the botome of your heart; make your felues like him, as much as you may; beare him on your flesh, suffering for him, not onely with patience, but alacrity, through a defire of conformity. Behold the principall meanes by which one may come to the loue of God, and to the vnitiue way.

Observe there with all the three Conditions, which S. Bernard prescribeth, to-wit, to loue sweetly, prudently, strongly; sweetly without violence; prudently without illusion; strongly vvithout

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But there being nothing which more forcible moueth the foule That we learne to then Example. I aduise you, often to present vnto your selfe the love Godhimtelf, loue of God, and Iesus Christ which should be the sources of ours, der of his substanand to make a facred poefy to your felfe of all the louers, who were cevelish is lefus.

most vehement in divine Loue.

Reflect (o Christian soule) vpon the chariot of Cherubins in In medio animaterial and thought learner what God would have of these I see lium plender ignis, Ezechiel, and thou shalt learne what God would have of thee. I fee of de igne fulgar (fayth, the Prophet) a cleare, and bright fire in the midst of these egrediens. liuing Creatures, and from this fire I fee lightning flashes to iffue En e. hiel. 1. forth. This is the fire of the loue of God, and these lightnings are the eruptions he made, by communicating himselfe to man. Confider (o foule redemeed with the bloud of the sonne of God) that thou canft not live without love ; on what fide foeuer thou turnest thou necessarily must love, and God foreseeing this necessity, would that thou love like him, that thou take the object of his love for the object of thine owne, his manner of louing, for thine, his scope, and contentment, for thine. And where thinkest thou hath God the heavenly Father placed his love from all eternity, but in himselfe? Because he alone is worthy to be originarlly beloued, as the fource, and fountayne-head of all bewtyes, and bountyes, which are the two baytes of affections, excessively; as he who hath neyther end nor beginning: He loues himselfe by his holy spirit, which is his owne substance, and he loues himselfe necessarily, because loue, is his Essence. O soule if thou couldest a litle lift vp thine eyes furchardged with fo many terrestriall humours, & behold in the bosome of the heavenly Father, the eternall Fire-brand which he gives for a rule of thy love, what fecrets, and what mifteries of loue wouldst thou learne; there mightest thou observe the fower conditions which constitute all the excellency of loue, to Wit, Purity, simplicity, feruour, and communication.

First, thou must learne to purify thy loue, this loue being most pure, and excellent, for it is God himselfe, produced in the bosome of God, it is the first of Sanctityes, holy by origin, by object, by example, & by forme; It is the holy Ghost burning in the heart of the eternall Father. S. Thomas teacheth vs a very fingular piece of Theology in the Treatise he vvrot of charity, where he sayth, euery 5. Thom. opust.

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omne receptum eft thing placed in an other, is measured & adapted, to that, which remodumrecipientis. ceyueth it, as waterwhich is rownd in a rovvnd vessell, and square in a square vessel. For if the things received be lesse, then that which received it, it by this reception getts a state of excellency, and a Title of worth aboue its Nature; fo, (faythhe) the visible species are ennobled inour eyes, and the Intelligible in our vnderstan ding. This admitted, I say, that if we onely consider the loue of God, in that manner as we do in men, as drawne from exterior obiects, yet would it be a matter of a meruelous valew to be receyued into the heart of God, and to be conforme to the Divinity; but whe Divinity telleth vs, that this love produced of God, is the substance of God receyued in God himselfe, and inseparable from his essece: what great nesse, what purity must vve conceiue in this loue of God? And if he will, that this same love (which is all his) should be not onely the object, but the efficient cause of ours, by the infucharitan Dei diffu- fios heworketh in our hearts, O how much shame ought we to have, noffris per spiritum lo, to defile our loue with contaminations, & impurities of the earth?

anclum.

Rom. 5. 58.

Secondly you must know this love is most simple, and totally as well in this vnity as in the Essence of God, and although he loue creatures as the tokens, and footstepps of his bounty, which are in kindes fomanyfold, in multitude fo innumerable; yet is he not diuided, nor seuered, because he gathers all those creatures together in his bosome, where their beginning and end is, and therein vniteth them, as rayes of his benignity, contracted, and drawne toge-Monas genuit mo ther into one Center in a Burning glaffe: Thereupon thou shouldst reflexit amoremita be fory to fee they heart torne, and divided by so many objects,

which divert thy affections, and hinder thee, from simply giving explicat.

diens in operibus ardoru. Eccli.43.3.

S. Thom. 1. part. them to God, for whome they are made. Thirdly, thou must vnderstand, this love is most ardent since Fornacem custo- the bosome of the eternall father is, as a great Furnace, which with its flames enkindleth all the chast loues that burne whither they be in heauen, in the heart of Angells, or whither on earth in the foules of the elect. Ah! how much oughtst thou to blush, and to be ashamed, considering, how in stead of enkindling thy loue with the facred fires of this eternall furnace, thou hast fought to begg a profane fire from the eyes of a wretched woman, which hath burnt thee to the bones, thou hast gone (doore after doore) to all fortes of creatures, opening thy heart to forraigne flames, whereby thou hast gone about to burne even the facrifice of the living God. Ah! Thou insensible creatures, Knowest thou not, that Nadab, and Abiu, for putting ordinary fire into their Incensoryes, when they came to the aulter of the fynagogue, were deuoured, as vnfortunate victimes, with the proper coles of their owne facrifices: and dost thou thinke it will be lawfull for thee to approach the aulter of the eternall Testament, with this forraigne love, which thou lodgest in thy heart? Art not thou affrayed to heare those thundering wordes. This Sacrifice shall be a punishment to thee since thou hast

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Chryfol, ferm. 16. Laftly, (faithfull foule) thou shouldst know the love of God is panam, quia fecisti most communicative, for it is streamed forth in his eternall pro-de propisiatione ductions by two emanations, of vnderstanding, and will, as by percentum. two Conduit-pipes of Gloryes, and bewtyes. And not content with this, this eternall communication being involved in a profownd obscurity vnknowne to all creatures; he hath cleft the clowd in fine places, and is come to communicate himselfe to the world by fiue admirable wayes of his magnificence, which are Creation, Conferuation, the Incarnation of the word, Iustification and exaltation of the foule to Beatitude. Oh!how thou shouldest be confounded heereupon to fee thy heart so narrow, and streightned in the excercise of good workes?

Looke back againe vpon thy fecond modell, and attentively con- Theloue of Lefan fider, how Iefus the patterne of all chast amityes, loued his eter-towards his heanall Father; and on earth rendered him that honorable tribute of uenly Father. loue, which could not well have been payed to a God fo justly loued, but by a louing God, and who did, with fo much perfection, loue. Iesus alone passed with an incomparable eminency those nine degrees, vvhereof vve spake before, vvhich are as nine spheres of loue. This most blessed soule, which had an exact knovvledge of all the excellencyes of increated bevvty, loued him according to its science, equalling his feruours to its lights. It first of all entered into the folitude of loue, which made a litle fortunate Iland of the heart, wherein there was nothing but God and it: God vvho vvas in it vvith eternall contentments: It, vvhich vvas in God, with reciprocall, and wholy ineffable affections. This heart of Iesus ressembled the Halcyons neast, which cannot hold one silly fly more then the bird it-felfe: So he knew not how to lodge one creature in himselfe to the prejudice of the Creatour, but could tell how to lodge them altogether, to vnite them to their Head. O it was properly his busynesse to give vs this lesson, which he afterward dictated by one of his Oracles. He loueth thee not enough, August Solil: who so ever loueth any thing with thee which he loueth not for thee. Minus te amat q From solitude he entred into the silence which Synesius calleth quod propter te non Beatifique Silence, & which S. Iohn placeth in heaven in the pea-amat. ceful condition of the Bleffed : It was properly the calme , and re- Apoc. 5, pose, which the holy soule of Iesus tooke with his heavenly Father in his divine Orations, which he many times continued the space of whole nights, watching, and weeping for vs, and dwelling as it were in the fire of loue. It is that filence which the Canticle calleth the Bed of Salomon, encompassed with threescore valiant ones, but of that great Host of Angels. From silence he passed to the suspension where of lob speaketh, where his 16b. 7. 15. foule felt it selfe totally pulled vp by the roote from earth, but not Elegic superadium (as yet) placed in Heauen, because he was corporally in this tran-

fitory

fitory life. We (verily) find three admirable suspensions in Nature. That, of water in the clowdes, of Heauen aboue the clowdes, and of earth under the clowdes : and two ineffable suspensions in the Humanity of Iefus: The first is that of his bleffed soule, which was alwayes hanging at the heart of God, and the second of his body on the Croffe, to purify by his death, all the regions of the world, both aboue and beneath: aboue by the exhalation of his spirit; beneath, by the effusion of his bloud. After suspension, he mounted to infatiability, which caused him, that drinking those eternall fources by long draughts in the delights of Contemplation, which in Hymno de Pa streames vpon him from heauen, he slaked his thirst in his owne bosome, not quite quenching it, therein retayning the condi-

Damian. Cardi. radifo Auidi & femper

tion of those who see God: of whom it is sayd, That they are pleni, quod babent, defiderant.

stille replenished, yet still greedy incessantly desiring what they possesse. From infatiability he came to the degree of Indefatigability, which caused him perpetually to spend himselfe in most glorious labours for the redemption of the world, measuring, and running ouer the earth, as the fun doth Heauen, and fowing vertues, and benifits euery where, to reape nought but Ingratitude. From thece he proceeded to that Inseperability which tyed him for the loue of his heavenly Father, not onely to the punishment of the Croffe, but to fo many scornes, and miseries as he embraced for vs: and he made fo much account of this mortall flesh, which he tooke of vs, that he affociated it vnto himselfe with an eternall band, and hath transmitted it into the bosome of Immortallity, placing his woundes (which were the characters of his loue, and of our inhumanity) euen in the fanctuary of the most blessed Trinity. From this Infeperability, he fuffered himselfe to slide into languours, extalyes, & transanimations, which make up a Deifyed loue, such as was that of Iesus. Langor dryed him vp with the zeale he had for our faluation, exhausting all the strength of his body, and (to speake with Philo he feemed as if he would have transformed his flesh into the nature of his spirit, causing it to melt, and dissolue vnder the ardours of an ineffable affection, as wee fee a Myrrhe Tree, which distilleth the first fruits of its liguour vinder the lustre of the sunbeames. Extafy, which bare this great foule with a vigorous violence to the heart of God, made a Truce in all the actions of fenfitiue nature and as it happeneth, that the Ocean extraordinaryly fwelling vp vpon one shore, for saketh the other: So the spirit of our Saujour already divinized, amassing together the whole multitude of his forces, to ferue his loue and fatisfy the passion he had towards his celeftiall Father, ouerflowed in the heart of the diuinity, with so immeasurable a profusion, that all his inferior Nature feemed to be forfaken, and dispoyled of the prefence, and gouernment of his foule.

Marc 3. 11.

Heel agxar.

In the end he entred into that trafanimation, which so powerful

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ly vnited him to God, that onely retayning the propriety of two ferruminique, semnatures Divine and humane, he made an incomparable commix-per in verbo semper cion of heart, of love, of affections, and conformityes; which in sapientia, semmade Origen say; This soule like vnto Iron which is on burning vertibilisatem excoles, was alwayes in the word, alwayes in wisdome, ever in God, and verbi Dei unitate tooke an immuteable constancy from the ardour wherewith it is enkin-posidebat.

If you find this love too sublime for you, behold it as it were tempered, and reflected, in so many saintes, as were S. Paule, S.

Augustine, S. Bernard, and so many other,

A notable Example of worldly love chaunged into divine Charity.

SECTION XIII,

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WILL give you a very familiar one, in a man of the world, a man of the Court, and one who is at this present a treasure hidden from many, who was hated by the envious, persecuted by the vitz Patrum Octored condemned by the Ignorant; and vet a still be a condemned by the Ignorant; and vet a still be a condemned by the Ignorant; and vet a still be a condemned by the Ignorant; and vet a still be a condemned by the Ignorant; and vet a still be a condemned by the Ignorant; and vet a still be a condemned by the Ignorant; and vet a still be a condemned by the Ignorant; and vet a still be a condemned by the Ignorant; and vet a still be a condemned by the Ignorant; and vet a still be a condemned by the Ignorant; and vet a still be a condemned by the Ignorant; and vet a still be a condemned by the Ignorant condemned by Ignoran

proud, condemned by the Ignorant; and yet a cid. 1.6. Ex Carogreat feruant of God. It is the learned, and pious Raymundus lo Bouillo,

Lullus, as it appeareth by his life faithfully written in the Tome of the liues of the Westerne Fathers. This man flourished aboue three hundred yeares a go, and was borne in the Iland of Maiorice of a noble extraction, which gaue him passage into worldly honours, and caused him to be bred in the Court of his King, by whom he afterward was made one of his prime Neuer was there a man more inclining to loue, for he loued transportedly, and spent all his youth in this vanity, having no employment more acceptable then to writte amourous verses, to expresse his passion. In the end he fell into the Inare of a violent affection, that long turmoyled him, which was the loue of an honourable Lady, endowed with an inuincible chastity. Heere ordinarily loue, which delightes to pursue what it cannot arrive vnto, finds most admiration for the eyes, and food for its flame.

He was so on fire in this quest, that he thought he should loose G 2 his

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his wits, suffering himselfe to fall into vnbeseeming and extraordice nary actions, so farre as being one day on horse-back, and seeing this his well-beloued to go into a Church to do her deuotions, he spurred hard, and in such manner entred into the holy place, not minding, Church, Priest, Aulters, or Sacraments; He had no eye but for this creature, before whom he delighted to mannage he horse with his vsuall grace: But instantly a lowd clamour was ray seed by the people, who thrust him out of the Church, and handled him like a mad-man.

The Lady was so much displeased, and ashamed at this exorbitant importunities, that she resolued to cure his loue by a stratagem, which she could not vanquish by slight. She called this passionate amourist to her (by her husbands permission) and having shewed him the wrong he did to her reputation so to ressign himselse over to such a grosse indiscretion, as also the disasters he might draw on his owne person, she bared her neck, and discovered her bosome, all eaten by a maligne Canker, which at first caused some aversion in him, but the more to fortify the act, the Lady thereunto added prevalent wordes reproaching him with simplicity to employ so many howers to seeke after an vnhappy lothsomnesse, and take away his love from God, to conferre it on a Creature, who so little deserved it.

Poore Raymond was aftonished at this speach, dividing his soule betweene the horrour of this vicer, and the admiration of the wifdome of the vertuous woman, when instantly this canker of the body cured that of the mind. He in a moment found himselfe to be chaunged, as if all his paffion had expected this period of finne, and as if on a sodaine his soule had beene freed from a charme. He could not wonder enough at his frenzy passed, He deplored the losse of fo much time, he put forward for the future, to confecrate the remaynder of his dayes to penance. It feemed to him he perpetually heard the voyce of the Crucifix, which fayd vnto him, Raymond follow mee, and his heart burnt with a generous flame to augment the number of fo many good feruants of fo worthy a Maister. He would not by halues performe so important a bufynesse, he disposed of his whole estate for the benefit of the poore, and threvy himfelfe all naked betweene the armes of the Crosse. Behold how it importeth to begin the great worke of the loue of God by some remarkeable Act, and to give ones felf freely to him, who hath not for vs spared his owne sonne. Thence he retyred into a litle Hermitage, where attending to prayer, fastes, and Contemplations, he was so illuminated, that being before vnlearned in any science, but in that of worldly loue, he became as knowing as the greatest Doctours; yet still austere as the most rigorous Hermits.

His loue towards God began, first by great tendernesse, and continual

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muall familiarity adoring this most pure spirit throughout the great All this is obser-Theater of nature. If he looked on the rifing Sun, he out of Extafy booke. fong, and fayd, From the chast bosome of the morning went forth the defire of eternall mountaynes, wherein there are no more blemishes then there is darknesse in the Sun: If he considered the sea, he tooke occasion to enter into the secret abysses of the judgements of God, wherein he remayned wholy absorpt. If he cast his ey on lawfull. the fieldes, so many flowers as he there observed, were as many litle eyes of his well-beloued: If he heard a bird fing, in his conceit it spake to him of the loue of his incomparable louer, and he vsed to fay, there was a certaine language of loue which he vnderstood in all creatures: If he faw a butterfly flying, and a litle child running after it, he thereon frames fublime meditations of the Philolophy of loue. His folitude seemed to him all enuironed with Intelligencyes, and when any one came to interrupt him and blamed him for being alone. Nothing leffe (answered he:) I was in good

company, but fownd my felfe alone after your comming. He was so transported, that he walked throughout the streetes chaunting the prayles of his Iefus, and when some who knew him whilft he was in high place, demaunded of him, whether he had loft his witts? verily you are in the right (replyed he) my well-beloued hath taken away my will, and I haue giuen him my vnderstanding, there is nothing left mee but memory to remember him. He many times caused his eyes and memory to dispute toutching the Possession of his divine love, to see who might vaunt the most right; His eyes fayd, fight furpaffed all, but memory answered, remembrance was much stronger, because it made water mount into the eyes, & fire into the heart. One while he caused his understanding and will to runne after this his deare spouse, and he found the vnderstanding was the more able, but the will better hold what it embraced. He was many times seene to be in such a manner, that being ready to fleepe, he bitterly with scalding teares wayled that he in, sleepe had forgotten his Creatour, having then no povver ouer his dreames, nor thoughts. His passion became so violent, when he to himselfe presented the state of this world, wherein we are seperated from the fight of God, that he thereby fell into fainting fittes, and was fick of it almost to the death. A Phisitian on a time visiting him in these fitts, and not throughly understanding his grieffe, held much troublesome, and tedious discourse vvith him, after which he fayd this man had cured him, for that he had made him fuffer throughly, and that taking this punishment patiently for gods fake, hethereby vvas infinitely comforted. He commonly fayd, loue vvas a Tree the fruit vvhereof vvas To loue, and that tribulations, and languours vvere the flowers, and leaves of it: the prooffe vyhereof daily appeared in the motions of his loule, vyherein he felt most sensible afflictions, vyhen he vyithin himselfe reflected on the contempt was done to his crucifyed loue.

One day he had a reuelation, that of a thousand there were no a hundred, who had any feare, or, but an indifferent affection for their Saujour, and that of those hundred, ninety feared him ou of their apprehension of the torments of Hell, and that of those ninety there were not two, who loued him for the hope of heauen and that of a thousand scarcely could one be found who loued him for his goodnesse, his noblenesse, and his worth, whereat he powered forth fo many teares, that he was not to be comforted. He was often heard to groane, and figh, in the open fields as if he had lyen in an yrkesome prison, and had sought to breake his fetters when being in these agitation he came to a fountaine side, where lay an Hermit a-fleepe, whom he avvakened and asked if he could tell how one might get out of prison? The other, who was a man of God, vnderstood him, and replyed he was in the same prison that he vvas, as a prison of love, where his defires, his thoughts, his hopes, his ioyes were chaynes; vpon which he fell into an extafy of holy comfort to have fovend a man fo conforme to his humour, and both of them wept fo much out of loue, ouer this fountayne, that they seemed to go about to rayse those streames by their teares. If he vvrot a letter, he imagined loue gaue him the pen, and that he dipped it in his teares, and that the paper was all ouer filled with instruments of the passion, and that he fent his thoughts, and fighes as Courtiers, to feeke out the well-beloued of his heart. When he faw an Epistle, or a letter vvherein the name of Iesus vvas not premised, it sensibly tormeted him, faying. Sarazins had more deuotion for Mahomet, a man of finne, fetting his name in the front of all their letters, then Christians had for their Redeemer.

A holy occasion one day drevy him to a Church to heare excellet musick: but he perceyuing the wordes were of God, and the tune according to the world; he could not forbeare to cry out alowd, Cease, profanemen, Cease to cast perles into myre. Impure ayres are not fit for the King of virgins. Some tooke delight to aske him many questions, and he answered them nothing, but the word, loue; which he had perpetually in his mouth. To whom belongest thou? To loue: whence commest thou? from loue : whither goest thou? To loue: who begat thee? Loue: Of what dost thou live? vpon loue: where dwellest thou? In loue. He accounted them vnworthy to liue, who dyed of any other death, then of loue; and beholding a fickman in an agony, who shewed no feeling of iov to goe vnto God, but onely complayned of his payne, he lamented him as a man most miserable. At his entrance into a great Citty, he asked who were the frends of God, and a poore man being shewed him, who continually wept for the loue of heauen, and heauenly things, he instantly ranne to him, and embracing him, they mingled their teares together with vnspeakeable joy.

God often visited him by many lights, & most sever consolatios,

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as it happened at that time when he thought he faw a huge clowd betweene his Beloued, and him, which hindered & much troubled him; but prefently it feemed to him, that loue put it-felfe between them both, and gilded the clowd with great, and admirable splendours, in such fort that through this radiant bevyty he savy a ray of the face of his well beloued, & for a long space spake to him with profusions of heart, and admirations not to be expressed.

From this obsequious loue he passed to obliging loue, and made

a strong resolution to become profitable to all the world.

For which purpose, feeling every moment to be replenished with sublime and divine thoughts which God had communicated to him, and that he had no infight in Grammer, nor other fleight schoole notions, he resolued to learne the Latine tongue, being now full forty yeares old. He hitt vpon a teacher one Maister Thomas, who taught him wordes, coniugations, and concords; but he rendered him back againe elate conceptions, vnheard of discourses, and harmonyes wholy celestiall, so much honouring his Maister, that he dedicated the most part of his bookes to him, wherein for the dead letter, he offered vnto him the spirit of life. Not satisfied with this, he added the Arabick tongue, of purpose to conuert the Mahumetans, and for this end he bought a flaue; for whom having no other employment but to teach him it, and he having therein already well profited, and endeauouring to conuert this wretched feruant, who had beene his Teacher, the other found him fo knowing and eloquent, that he had an apprehention that through this industry he was able to confound the Mahumetan law, which was the cause that the Traytour espying his opportunity tooke a knife, and fought to kill his Maister, but he stopt the blow, and onely receiued a wound which proued not mortall. All the house ranne at the noyce, & there was not any one, who would not have knocked dovvne the vngratefull creature: but he hindered it with all his might, and heartily pardoned him in the greatest sharpnesse of his dolours. Instantly the officers seyzed on this companion and put him into prison, where he was straungled, repenting himselfe of nothing, but that he had not finished his mischieffe : which caused extreme forrovv in Raymond, who bevvailed him with many tender teares of compassion.

After this he vndertooke divers iourneyes into Fraunce, Spaine, Italy, Greece, and Affrick, wandering continually over the world, and not ceasing to preach, write, and teach, to advance the salvation of his neighbours. Paris many times received him with all courtesy in such sort, that the Chauncellour Bertand; who was infinitely affected to knowledges, permitted him to read publiquely

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The reuerent Charterhouse monkes, whose houses have so often beene sanctuaries for learning, and deuotion, were his Hostes, and so much he consided in their integrity, and sincerity, that he with, them deposed all which he had most pretious. The loue of God, which is as lightning in a clowd still striuing to breake forth, suffered him not to rest, but disposed him to vndertake somewhat for the glory of God.

It is true he had first of all that purpose: which afterwards our father S. Ignatius so gloriously accomplished: for he was desirous to make seminaryes of learned, and couragious spirits, who should spread themselves throught the world to preach the Ghospell, and

to facrifice themselues for the propagation of faith.

For this cause he multiplied his voyages to Rome, to Lyons, to Paris, to Auignon, incessantly solliciting Popes, and Kinges to fo excellent a worke, without successe. He vsed feruour and zeale therein, but our father thereunto contributed more order, and prudence: The one vndertooke it in a Crosse time, during the passage of the holy Sea from Rome to Auignon, where the Popes more thought vpon their owne preservation then the conquests of Christianity: The other knew how to take occasion by the forelock, and he interressed Rome, and the Popes thereof in his designe. The one made his first tryall vnder Pope Boniface the eight, who hauing dispossessed a Hermit of S. Peters chayre, held those for sufpected who were of the same profession, fearing they, a second time might make a head of the Church: The other happened vpon Paule the third, who was a benigne Pope, and he gayned his good opinion by his ready feruices and submissions, which tended to nothing but the humility of Iefus Christ: The one embroyled himselfe too much in sciences, even vnto Curiosity, and made them walke like Ladies, and Mistresses: the other held them as faithful servants of the Croffe subjected to holy Humility.

The one stood too much upon his owne wit, and needs would beate out, wayes not hitherto printed with any foot stepps, nor conferred enough with the Doctors of his times in matters of opinion, and Concord: the other passed through the searges of Vniuerfityes, and followed an ordinary track in the progression of his studyes. The one was of a humour very haughty, the other of a spirit facile, and ivveet: The one tooke the golden braunch with violence; the other gathered it gently, as if the prouidence of God had putt it into his hands. Novy Raymond not fatisfyed with feminaries of students, embraced the conquest of the holy land, and stirred vp many cittyes of Italy in this matter, exorting them to make contributions, wherein he was fo persuasue, that the Citty of Pisa alone, which is none of the greatest, furnished him with deuotists who made of one sole free guist twenty fine thousand crownes which he would by no meanes handle, leaving it to the dispose of the Pope, vvho vvould not give eare to the erection of new Colledges: so much vvere the affaires of the Papacy embroyled. He more easily obteyned one thing, which was one of his three vvihes to-vvit the suppression of the bookes of Auerroes (an

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enemy to Christianity) vvhich many with too much curiosity redd in the schooles of *Philosophy*. God many times grauntes good dispositions to his servants, vvhereof he vvill not they have the accomplishment, making them appeare more eminent in sufferings, then Actions. This great man vvas of the number of those, for he made himselse most remarkeable in the love of suffering, vvandering over the vvorld in extreme poverty, great incommodity ies of heat, cold, nakednesse, hunger, scornes, contempts, dolours, banishments, daungers, both by sea and land; shipworacks, treasons, chay-

nes, prisons, and a thousand Images of death.

One day trauelling alone through a huge forrest, he met two lyons, vvhich caused some litle seare of death in him, as he vvitnesses, desirous to liue that he might yet on earth serue his vvell-beloued: but in this great surprisal he had a thought, that loue vvould put it self, into the midst of this passage, and make him endure death vvith the more contentment: Heerevvith he comforted himselse, and the lyons drevv neare, and licked his sace, bathed in teares of deuotion, and kissed his seete, and hands, doing him no harme. Men vvere more sharpe, and discourteous to him vvho ceased not to dragge him before tribunals, to charge him vvith calumnyes, for his extraordinary vvayes, to give sentence against him: but in all he appealed to his vvell beloued, vvho ne-

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Seing himselfe destitute of all succour for the conversion of Sarazins, he passed alone into the Kingdome of Thunes, where he freely disputed with the chieffe of the Mahumetanes, concerning the greatnesse, and excellency of our faith, against the impostures of Mahomet; which was the cause that he was immediately cast into prilon, and condemned by the King himselfe to have his head cut off: to which he disposed himselfe with an incomparable feruour of loue. At which times one of the prime men of state in the countrey, who had conceyued well of him out of the admiration of his wit, perswaded, the King to be satisfyed with banishing him out of his Kingdome, and that by this way he should do all he was obliged vnto for the preservation of his owne law, and should get the reputation of a mild Prince among Christians, abstayning from the bloud of fuch a man; which he did: But he was thrust out of Thunes with so many blowes, and ignominyes, that he therein gayned a noble participation in the Croffe of Iefus Christ. The feruour which incessantly boyled in his veynes suffered him not to be long at rest? He went into the Kingdome of Bugia, as Ionas into Niniue, crying out a lowed through the streetes, that there was in the vorld but one Religion, and that was ours; and that the law of Mahomet was a meere imposture, and, a fantasy. He was instantly layd hand on as a mad man, and lead to the high Priest, named Adquassin, who asked him, whither he knew not the lowes of the Countrey, which forbad vpon payne of death to speake against Mahometilme,

Mahometisme. To which he answered, he could not be ignorant of it, but that a man who knew the trueth of Christian religion, as he did, could do no other but feale it with his bloud. This Alguaffin prowd of science perceyuing him to be a man of a good wit, entered farther into discourse with him, where he found himselfe shamefully grauelled; which made him forfake the Syllogismes of the schoole, to have recourse to the arguments of Tyrants, which are armes, & violence: For he caused him to be presently taken as an Emissary Gote, there being not any Mahumetan hand so litle which delighted not to hale him, and lead him with blowes, vntill they brought him into the most hideous prison, which was rather a Retreate then a Gaole, where he endured a thousand miseryes with an vnf haken constancy. The Genowayes his good frends who trafficke in these partes, moued with his affliction, got with good round summes a more reasonable prison for him vvhere he began againe to dispute with the most learned of the sect, and made himfelfe to be so much admired by those his adversaries, that they endevoured to gaine him to their religion, promising him vvife, family, Honours, and riches, as much as he could wish: But he mocked at all their machinations, and feing them feruent to difpute, he persisted therein with great strength of Reason, and courage. They fayd vvordes vvere lost in the ayre, but they must take pen in hand, and write of both sides, with which he was infinitely pleased, and spent nights and daies in prison to compose a great volume for defence of our religion: But the King of Bugea comming into his capital Citty diffipated all these counsels, much fearing the toutch of his law, which was gold of a base alloy, and caused him the second time to come out of prison. From thence he sought to get something in Greece passing ouer into Cyprus, were he disputed against the Nestorians, & Iacobites, who rendered him poison for the honey of his discourses, whereof he was like to dy, had he not beene preserved by the divine providence, and the affistance of his good Angell. The bleffed man had already paffed forty yeares in a thousand toyles, & crosses, and spared not to suffer by reason of the flames of loue which burnt his heart; but he knew not whither he fuffered or no, fo much he tooke to heart the Cupp which God had mingled for him. Verily our Lord appearing one day vnto him, and asking him if he well knew what loue was, of which he fo many yeares had made profession? he very excellently answered, if I do not well know what loue is, I at least well understand what patience is: meaning that it was to fuffer, fince nothing troubled him for the fatisfaction he had in gods causes. And another time being asked whither he had patience? He fayd all pleased him, and that he had no cause of impatience; which onely belongs to them who keepe the possession of their crowne will. Lastly being about fowerscore yeares of age he considered within himselfe what he sayd afterwards, that loue was a fea full of tempests, and stormes, where

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a port was not to be hoped for, but with the losse of himselfe, and that its deapth was his exaltation: He went back againe into the Kingdome of Sarazins in Affrick, wher being knowne, he was so-dainly stoned to death in a popular commotion, and buryed vnder a great heape of stones, in which place his body long remayned vnknowne to all the world: but God please that certaine merchants his Countreymen sayling into that Countrey, save in the night a Pyramis of sire to rise vp ouer his Tombe, which caused a Curiosity in them to see what it was, and comming to digg into it, they fownd this venerable old man, who was so gloriously, buryed in his owne Triumph; they brought him back into his owne Countrey, where he is all this time reuerenced out of an auncient deuotion of the people, which the holy Sea permitteth rather by way of toleration, then expresse cannonization.



THE



THE SECOND TREATISE

HATRED

Its Essence, Degrees, and Differencyes.

SECTION I.

Hatred, a hideous Comet,

VHAT a Comet is among starres, Hatred is among vertues. It is a passion maligne, cold, pernicious, deadly, which euer broodeth some egg of the serpet, out of which it produceth infinite disasters: It is not content to vent its poylon in certaine places, and times, but it

hateth to the worlds end, yea as farre as eternity. To fet before your eyes the hauock it maketh in a foule, it is necessary to vnderstand it in all the degrees, and dimensions thereof. For which purpose you shall obserue, that hatred being properly an Hostility of the Appetite against those things which it apprehendeth to be contrary to its contentment; It hath some similitude with Choller, but there is much difference as betweene pieces engrauen,

and painted, which may easily be defaced. Choller is more sodaine, more particular, more ardent, and more easy to be cured; Hatred more radicall, more generall, more extended, more fad, and more remedilesse; It hath two notable propertyes, whereof the one confisteth in auersion, and flight, the other in persecution, and dammage. There is a Hatred of auersion, which is satisfyed to fly from all that is contrary to it : There is another of Enmity which

pursueth and auengeth and tends to the destruction of all vyhatfoeuer. The first property hateth the euill; The second wishethit to the authour of the euill, and when it hath once possessed a black foule, it maked terrible progressions, and is especially augmented

by fower very considerable degrees.

First, it beginneth in certaine suibects by a simple auersion, and things

Its nature,

Its proprietyes.

Its degrees.

a Hatred of Humour, which is the cause we have an horrour at all those things, that oppose naturall Harmony, which appeares as well in the good constitution of body, as in the Correspondencyes of fenies, and the facultyes of the foule with their obiects. and although this contrariety be not alwayes euident enough vnto vs, yet there is some feeling, which in the beginning maketh vs many times tohaue an auersion from some person whom we neuer faw, and from whom we have neuer receyued the least fulpition., of affront, or dammage; Be it out of some disproportion of body; of speach of behauiour, or whither it be, there is some secret disaccord; we often hate, not well knowing the cause thereof. Which very easily happeneth to the female sexe. For women being full of imaginations, the viuacity of fancy furnisheth them with infinite many Species, of conueniencyes, and inconveniencyes, that cause a diversitie of humours, which very seldome make a good Harmony; but if they do, it is euer easy enough to be disturbed.

There are loues, and hatreds which cannot be put on, and putt off as easily as a man would do a shirt, which teacheth vs it is very hard to make one to loue by commaund, as if we went about to introduce loue by Cannon-shotts. The first degree of Hatred is properly called Antipathy, and is so generall in nature, that it passeth tipathies, into things inanimate, and into brute beaftes which are no fooner borne, but they excercise their enmityes and warre in the world. A litle chickin which yet dragges her I hell after her , hath no horrour at a horse, nor at an Elephant, which would seeme, so terrible creatures to those that know not their qualityes; but it already feareth the kite and dot no sooner espy him, But it hastneth to be hidden under the winges of the hen. Drummes made of sheepe skinnes crack (as it is fayd) if another be strooken neare them, made of Io. B. Portain a wolfes hide, and fuch as are made of the fkin of a Cammell, scare Chao. horses. The lyon is troubled at the crowing of a cock, Cabbages & Hearke-Grace cannot endure each others neighbour hood, such enmity they have, and a thousand other such like thinges are observed in nature, wherein there are fuch expresse, & irrecociliable Hatreds.

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If man who should moderate his passions by reason, suffer himfelfe to runne into Antipathyes, and naturall auersions, and do not represse them by vertue, it falleth out they encrease, and are enflamed out of interest, contempt, slaunder, ill manners, outrages, offences, or out of simple imaginations of offence, which then causeth a second degree of hatred, which is a humane Hatred, con- Humane Hatred fented to, with deliberation; which putteth it selfe into the field to excercife its Hostilityes : heere by iniuryes, there by wrangling, heere by forcery, there by violence, and by all the waies which paffion inventeth to do hurt by. Abiect courages hate, with a cold and clowdy Hatred, which they long hatch in their heartes through impotency of vindicative strength. The Haughty and proud do it In differencies.

The naturall an-

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Hatred of lone.

with noyce, accompanyed with disdaines, affronts, and insolency, All they who love themselves tenderly, perpetually swarme in Ha. treds, and aversions seing themselves counter-buffed, and crossed in a thouland objects, which they passionately affect. All the most violent hatreds come out of loue; and namely, when louers the most passionate, see themselves to be despised; despaire of aming transporteth them to an outragious Hatred, finding they have af forded loue the most pretious thing that is in our disposse; to re ceyue sco: ne.

There are likewise, who without receyuing any iniury, begin to hate out of wearyfomnesse in love, and comming to know the defects of fuch as they had the most ardently loued, they take reuenge vpon the abuse of their owne judgement, by the euill disposition of their owne will; and do as those people who burnt the Gods they had adored. Whither hatred arise out of a weary loue, or whither it proceed from an irritated loue, it is euer to be feared; and there are not any worse auersions in the world, then those which come from Quintilian decl. the fources of amity. Quintilian also hath observed, That the Ha-

treds of neighbours are enmityes irrecoverable, and woundes which never are cured, because bands wouen by flesh, bloud, and bowels, cannot be un-

accepere natura, o tyed, but by making a rupture remedylese.

Out of this second degree of times a melancholique Hatred sprouteth (which the Grecians call man-hating) Hatred bred in feeble, black, vgly, and vlcered foules in the world, who to be reuenged of their mishapps extend (as it were) their auersions ouer totall Nature. You fee men, pale, meager, hideous, who being vnable to endure a reasonable yoke, which God hat put about their necks, or finding themselves to be disfavoured in their ambitions, endeayours, and pretentions; steale out of all amityes, out of all companyes, hiding themselues, not in those glorious Hermitages of religion, where heavenly foules are; but in shamefull solitudes, where they bufy themselves to feed on gall, and gnaw some heart in imagination, fince they have not beene able to transfixe it with Iron. Other grow up like poy sons with the tongue of a serpent, which is ever in Homines quidam vt action; They have a Tisick of spirit that gnames, burnes, & consumeth aira, seuserpetium, them : so that they have no other profession in their life, but to blame all lingua vibrat; ta- which is done, becomming like unto these ill presaging night birds, which bifi animi contra- cast forth boading scritches in the dead time of night, as if they enuyed vs tium omnia, ac dira- darknesse, and the sweetnesse of repose. Such was the disease of Dioclerum alitam modo te- tian, & Tyberius, when they retyred from the Court, to hide themselues in solitary places, as serpents among thornes. Lastly this quieti inuidentium. Hatred euer fomented, if it fall vpon men powerfull and factious, it maketh Tyrants of them who passe to the degree of brutishnesse, and execrable Barbarisme, which causeth some to eate heartes starke raw, others to disentombe the dead, and to excercise cruelty on those, who have nothing common with the living : Others to invent torments neuer seene, heard, nor imagined, others tom ake

morum odia regres. fum : que cunq, nexus que fanguine : fceribufg, constructa funt, non laxantur diducta , fed pereunt. Melancholy Ha-

Non babent proxi

Man-Hatred;

Plin. 1. 18. c. 1. venena nascuntur: io Carum noctium

themselues goblets of the heads of their enemyes, therein still to drinke reuenge as often as they do wine, as did Alboinus a monster worthy of the horrour and execration of all men. See heere fomewhat neare, the Essence, qualityes, division, causes, and effects of Hatred.

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That the consideration of the Goodnesse of the heart of God should dry up the roote of the Hatred of a neighbour.

SECTION II.

ET vs now dazle the eyes of this fury by the Contemporarion of the goodnesse of our Celestiall Father, who plation of the goodnesse of our Celestiall Father, who is the prime Modell whereon we ought to reforme the exorbitancy of our passions.

Let vs learne from him to hate nothing, or if we must hate at all, let vs enter into the participation of a hatred sit que sunt, & nivil to rest in the heart of God. The Soueraigne Creatour hates not any odisti corum que sedome is free from errour to his workes are world, and as his wif-ciffi, necessit odies dome is free from errour, so his workes are voyd of repentance. ant feethi. Whence is it (thinke you) that Antipathyes are to be found in Sap. 11. 33. Creatures? But that their Essence being limited to certaine conditions, and particular qualityes, they commonly meete with other obiects, of natures quite contrary to that wherewith themselues are endowed; which cauleth counter buffes, and refistance in encounters. But if a creature might be found, which eminently had all the qualityes, and perfections, that are observed throughout the whole latitude of effences, and which had thereof made a good temperature within it selfe; it would not hate any body, but rather with in it selfe accord all contrarietyes.

Now, that which we cannot give to creatures piece-meale, no simplicity of Dinot in our imagination, God possesteth in grosse from all eternity, wine Essence exept For with-in a most simple Essence, and one sole forme of Divinity, from Antipathy. he involueth all essences, all formes, and perfections of creatures, which in him are exalted, and deifyed: which is the cause he hated nothing that he made, he despiseth nothing, he accountes nothing Vnworthy of the care of his Prouidence, euen to the least worme of the earth. He is not like those nice and curious men who are distasted with all that is not for them. As he is all, he loueth all, and communicateth himselfe to all creatures according to their

O God! what fay we, when we speake of the Essence of God?

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by God.

Omnia unumfunt All things are in God, the same forme of the Divinity which makes in Deo, & cum Deo him great : maketh him by the same meanes, good, wife, inft and all he is to flus ant fapits quam his proper effence. The great Divine S. Gregory furnamed the Divine, unde magnus & bo. fayth. It is onely in him to comprehend in his bosome all the Esences wheref nig simulbacomnia he is the fource of Origin. And S. Zeno addeth, that he alone is before all thinges, because all thinges are conteyned in his hands; he of himself is what Bern, ferm. 8. in he is, and there is none but he who knoweth himselfe in all the dimensions of the perfection which science may have. All the attributes of God eumacion ixu risi. make in him but one perfection, all creatures which are in the Heauens, the Ayreson the Earth, & in the sea, are but one Essence; S. Gregor, Orat. He vnited all in himselfe, and for this he loueth all, and regar-S. Zeno ferm. 1.de deth all things created, as rayes of his light, and tokens of his generatio verbi. Bounty. Hemlock, Aconit and Aspicks, and so many other misquoniamin eius ma chieffs in nature, are evills but in apparance, and benefits in subnu inclusa sunt om- stance, as saint Augustine very pertinently discourseth. There is el solus sui coscius. not so much as poison in the scorpion which is not good, although August de mori it be not good for ys, it is so much a good for the scorpion that take Onely sinne hated away his poylon, you take away his life. It is the disproportion of our nature, It is finne, which hath in vs chaunged fo many excellent bleffings into great mischieffs, and which daily maketh vs to hate, and curse them: But God hateth nothing, nor curseth any thing, but what he is not, and he is all, except tinne: It is that alone which

> he esteemeth worthy of the hatred of his heart, which he chasticeth, and which he with an armed hand pursueth to the gates of hell, and beyond the gates of Hell. He presseth continually vpon finne, he convinceth it, he fights against it, with no other armes then his justice, and sanctity, which is an eternal rule, that looketh rownd about on every fide, condemneth, and censureth the workes of darknesse. For as in things artificiall all the perfection of workes confift in the conformity they have with the rule of the art which

> made them, and all their imperfection proceedeth from their receffe from the fame rule, which without speach or motion declareth the deffects of manufactures, that depart from its direction: fo all the good, and all the bewty of morall actions, is, in the correspondence they hold with reason, and the eternall law : as all their deformity, and mishape, comes from their departure from this same law, which is the luftice, the Holynesse and essence of God himfelfe, who perpetually stands in opposition against iniquity. It is it, which he drenched in the waters of the deluge, which he burnt in the affect of Sodome, which he swallowed in the gulph of Core. Dathan, and Abiron, which he tormented by the plagues of Pharao, which he gnawed by wormes in the person of Herod, which he confumed by ordure, and stenehes in Antiochus, which he punished with gibbets, and tormenting wheeles in so many offenders, which he still tortureth to all eternity, sunke downe into the Abyse of the damned; & it is it out of which he produceth his glory whence he rayleth, his Tropheyes, and makes his Triumphs, to be

by effence, and nature, a perpetuall enemy, and a destroyer of finne. O magnificent Hatred! O glorious enemy! O triuphant persecution! Let vs enter with God into this Community of glory, let vs hate finne (as he doth)by him, and for him; let vs destroy it in our selues by pennance, let vs destroy it out of selues by our good examples, let vs destroy it by a good resolution, since lesus hath destroyed it with so much payne, and bloud. How can we loue such a monster, but by hating God? And how can we hate God, but by making our felues worfe then diuels? For if they hate him, they hate an auenging God, a punishing God. And we wil hate a God that seekes vs, a louing God, and hate him after so many execrable punishments of tinne, which we have before our eyes; and hate him after he hath offered himselfe vp for vs in the great sacrifice of loue, & patience? Is not this intollerable? wee will employ some part of our life to revenge an iniury, and to hate a; man as if we had too much of it to hate sinne: we make a shew to honour the maister, and we kill his servants; we make profession to adore the Creatour, & we teare his Images assunder. Where are we, and what do wee; when we make a diuorce betweene our likes, to disunite your selues from the first, vnity, which draweth all to it selfe by vnion?

That Jesus grounded all the greatest Mysteries of our Religion upon union, to cure Hatred.

SECTION III.

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ET ys also contemplate our second modell, let vs behold our lefus, and we shall learne that all the greatest misteryes of his life and death are misteries of vnion, to vnite vs to him, to vnite vs to his father, to vnite vs to our selues, with sacred, and indissoluble bands.

First, all creatures of this great vniuerse were made by the file, quem conflicuit word, in the vnity of beginning. He spake to vs in his sonne, whom beredem universe he hath established the heyre of the whole universe, by whom likewise he of sacula, created the worldes. Secondly, all the partes of this great All, were fo straightly tyed one to the other, that they never have suffered the least disunion, and although many seeme to have antipathy, & reciprocally to purfue each other, yet they will not be seperated, but ioyne together in a manner so adherent, that he who should go about to disunite one element from another, all these great pieces of the world would infinitely striue beyond their quality to replenish its place worthily, and to leaue nothing voyd. .

And it is a wonder that from the beginning of the world, all things

as concordia undi. ucan. 1. 4. Plin. l. 36. c. 17.

completitur things are held together by this divine Tye. Concord, which in its o rerum mistique Union causeth the happinesse of the world, and those sacred influences of loue, have woven eternall chaynes, to ty indiscolubly all the partes of the univerfe. All this great body ressembleth the stone Scyrus, which floateth on the water whilst it is whole, and finkes into the bottome to foone as it is broken. This is the cause why all creatures haue from all times conspired, and do still daily conspire with inuiolable inclinations in the maintenance of this concord, that the celeftiall, and elementary world may subfift in a state vnchaungeable. There is none but Angell, and man in the intellectuall world, who have made false accords, and have begun to sow division, the one in heauen, the other in terrestriall Paradite. He who placed it in heauen is banished into the Abisse without recourry, the other is succoured by a Redeemer who came to restore the lost world, and he in S. Iohn professeth he aymed at nothing but vnity Vi omaes vnum to make this reparation.

Ioan. 17. 21.

fint , ficut eu paier in me, & ego in te. cent. 146, 147.

Kugov TAEZES TO Cyrill. in Ioan.

Chryfoft.hom. +6. in Ioan. eis upices.

ομοτρεπίαι έτθεον.

Dare pecem lapfis.

Tertull, in Apolo. haue fayd.

For this cause (fayth S. Maximus) he vnited himselfe to humane S. Max. secunda Nature, not by a simple vnion, of will, of loue and of correspondence; but by the ineffable knot of Hypoftaticall vnion, conioyning two natures in one fole person, and by making a communication of all he is, to this humane nature, transplanted into the diuine. For this, he likewise doth daily vnite himselfe to vs in the sacrament of the Aultar, a true Sacrament of loue, where if wee will speake with saint Cyrill, we say that God is dissoluted into vs, as one piece of waxe melted, and powred together with an other, and if we will reason with saint Iohn Chrysostome, we say he giveth vs artiverto saun' aut his virginall flesh, as a most facred Leuin to season this whole Masse of humane nature: It is that, which in vs should worke that vertue, which the great Areopagite calleth a Conformity of affections, and manners, drawing neare to Divinity: It is that which Cyprian.ep. 10. giueth the name of peace to the holy Eucharist, with S. Cyprian, & that which so vnited the Christias in the primitive Church, that

they went from this my sterious Table, as from a Banquet of loue, Vide ve innicem fe after which they breathed nothing but most pure flames of perfect diligant, vide vt amity, vvhereat the Pagans vvho favv them, cryed out, See how they lone one another, behold how ready they are to dy one for another, as we

> And yet thou (O man) wilt play the Hobgobling, hate a man, and hate him in cold bloud, yea hate him determinately, and hate him irrecociably. Seeft thou not that remayning in this disposition of a divell, thou doft thrust as much as thou canst the knife of divifion into the bosome of God, bandying against vnity in contempt of the first of vnityes? Seest thou not thou sinnest against the Incarnation of the vvord, the chieffe Sacrament of vnion which thou profanest; Against the sacrament of the Eucharist dreadfull to Angels, which our Sauiour instituted to vnite vs as graynes of Corne are vnited in the Hoast which serueth as a Basis to this Mistery,

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and thou wilt frustrate the counsells of Iefus, despise the bloud wherewith thou wert regenerated, seperate thee self from the body from whence thou canft not be divided, but by making thy felfe a Companion for diuels? Senceleffe man! by what God, by what Sacrament wilt thou sweare after thou hast profaned (not out of sodaine choller, but by , premeditated Hatred) the God of Peace, and the Father of vnions? What a life of an ovvle is it to resolue to live perpetually vvithout feeing fuch a person, and to be reconciled vnto him, and to be fatisfyed with onely faying he wished him no ill, because he will not teare his heart out of his Belly? Noble, and illustrious foules, who beare the charactere of the liuing God, vvil you not rife vp against this life of a Tyger, and a Leopard to enter into the sweetnesses, and Communications of Iesus vyho thut vp his transitory life, by sealing with his bloud the pardon he gaue to his enemyes?

Of three notable sources of Hatred, and of politique remedyes proper for its cure.

SECTION IIII.

VEE peraduenture take too high affight in Theologi-call prooffes, I will descend lower, and toutch remedyes more secular for such as are in the practise of humans life. You shall observe that it is most expedient mane life. You shall observe, that it is most expedient to know the fources of Hatred, to apply fit remedies;

and fince those most ordinarily beare sway proceed from Humour, Reason, & Interest, it is good to adapt to every passion, that, which is most proper to the cure thereof.

Hatreds of Humour, and naturall Antipathy are very hard to be Hatreds of humor, cured in those who guide themselves by the senses, the best re- and how they medy is to aduise them to seperation who hate in this manner, so to be handled, much as affaires, occasions, and civill reasons, may permit: For as there be certaine natures, which cannot endure the prefence of some creatures, but that they feele some notable alteration (witnesse those who are affrighted being thut vp in a chamber with a cat) which they are sensible of before they see her, by instantly chaunging hew, and countenance and others who are terrified at a spider, or some other venemous creature: so, there are spirits so contrary that mutuall presence causeth disturbances in them, which are not absolutely in their power to represse.

Attila the scourge of the world, who made the whole earth to Suidas. tremble vnder the lightning of his armes, feared not any thing in con.

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ltery, and all nature, but the fole countenance of Zercon, wherewith he was

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abere Super fora-

so moued, that he thereby became vngrateful. We must sometimes in these matters give way to naturall inclinations, when they rise to fo great a violence. And I cannot approue of those, who for worldly wealths fake mary fuch together as have as much correspondence as the Ape, and the Tortoyle, who naturally hate one another. And although they perswade themselves that these aversios of humour will walt with time; yet this happeneth but to those who are infinitely vertuous. But if vice, and profit become, partyes in the bufyneste; then do we see hatreds irreconciliable arise betweene man, S. Bernardin tom, and wife. S. Bernardine in his fourth Tome, fix and thirteeth fermon, speaketh of a mariage made by surprisall, for the accommoda-S. Bernardin con tion of a family, without any disposition of the partyes; which was cerning bad ma- the cause, that a very hansome young man was made to mary a mayd with many deformityes of body, palliated with many impostures; so that she appeared as those birds who having no body, make themselues a pompous dresse of their plumage. But about all they had given her chopinoes, which might of a dwarfe have made a Colossus. But at night she laying off all those her trimmes, and artificiall leanes, the husband tooke such an auersion, that he flew out of the nuptiall bed, and could neuer endure her; because he was a young man, and did not refolue to loue fo much out of charity, but that he would call his eyes to counfell. Heere divorse began as soone as mariage; wherein it was more happy, then in those, who after many yeares of miseries, madnesse, tragedies, and sinnes, come in the end to seperation. That which is observed in ill ordered mariages, is likewise seene among many brothers, and sisters, who are full of contrarietyes, which begin all most with their birth; and when these cannot easily be ouercome, parents do not amisse to seperate them, and breed them in sundry houses, that continually presence may not encrease enmity.

Do we not see it is an industry in nature to interpose great rivers, feas, and mountaines, almost inaccessible betweene people, who are of humor, manners, & cultomes extremely different? Following which principle, I do not thinke we should continually vrge with eagernesse a sick man to see those against whom he hath (as it were) an inuincible antipathy, but rather to be contented with other teitimonies, by which he declares, he enterteyneth no deliberate hatred. I say this with regard to necessity, and humane, infirmities. For it is most certaine, that a soule truely Christian, should aduace

its actions to the highest tipe of Generosity.

And although, (to speake humanely) we seldome find Orpheu-Et babitabit lupus cum agno, & dele- les , who with their Harpe do accord creatures very different ; yet Elabitur infant ab is the grace of the Ghospell able to make wolves to cohabit with lambes, and children to sport in the Cauerne of an Aspick.

Reasonable Ha-As for Hatred, vpon reason, which causeth one to hate euilland tred, and its illus the wicked, out, of zeale, or indignation; It is much more nices

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and sometimes there are spirituall persons, who infinitely flatter themselves therein, thinking they have reason to hate, although they have no other grownd but a false report, and aly, whereof they will not be cured, thinking to do that through, zeale, which they act out of meere revenge. There is no doubt but one may, and ought to hate vice, and the vitious, yet must be euer, in them loue the Image of God, and the restemblance of humane nature, which is that perfect Hatred whereof the Kingly Prophet speake, accor- Peofello odio odeding to faint Augustine. But we meeting not with vices, which like Pal, 138, Platoes Ideas are not tyed to persons, it is daungerous, least seeking to pull them away we be more passionate against the party who hath them, then against all the most abhominable iniquities. We must not believe our selves, when there is question of some important punishment, nor fuch as are borne to flatter our likings with too much seruitude; but those Angels for our coulellours, if it be possible, who are disintagled from the matter of Interests. There are some who vie to fortify themselves in their resolutions by the deportments of those who are held for saintes in the Church, & do readily alleage the examples of Dauid; who being vpon his death bed, recommended to his sonne Salomon the punishment of Ioab, and Semey. But we must here consider that David is not a man im-the act of David. peccable, to ferue as a pattern for all our actions, and that it is ever Reg. 3. c. a. better to confecrate our dying lipps with the wordes our Saujour spake a thousand yeares after, on the Crosse; then with those, he left in this instant, as a Testament to his sonne. The lewes had naturally great inclinations to revenge, and many fought to perfuade themselues, it was by their lawes permitted: which is the cause this great King was not so perfectly free from all the seedes of Hatred in the whole course of his life. But for as much as concerneth this last will of his, one may excuse him for divers reasons, nor can it be denyed to be an A& of Iustice to put Ioab to death, who had defiled his hands with the bloud of two innocent Princes; but it is straunge that Dauid, referued this so rough a punishment for him after forty yeares of great and fingular feruices, when he was about threescore; and ten yeares old. Yet Theodoret brings a Rea- Theodoretus in were) fon of state for it, wherein he sheweth, that Ioab being in himselfe cap. 2. 1. 3. a great Captaine, was with all, daring in his manners and tyranni- Regue er tccall in his vindertakings, and had already made it but too much apnities. peare that he meant to embroyle the state after the death of his duáce Maister, and to sett Adonias vponthe throne to the prejudice of Salomon: which was the cause that Dauid, who sought fixedly to pheuestablish the Kingdome vpon his lawfull successor, counselled him t; yet to take him away by a just punishment of other crimes which he t with had committed. And as for Semei, who had furchardged him with iniuries, and curses, when afterward he returned victorious into illand Hierusalem, he came before him, crauing pardon of his fault with nice; lowly submission, which stayed David, and made him sweart he and should

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should not dy for it, which seemeth to convince him of periury. when he commaunded his sonne Salomon to kill him. I cannot approue Tostatus his distinction, who sayth when persons very different in the qualities of their Rights, treate together, that he who hath Iustice on his side may promise things with an intention not toperforme them, as the other meaneth them. For verily the permission of these manner of captious proceedings would throw a distrust upon all treatyes. But it is easy to see that Dauid in this occasion, beholding himselfe to be accomplished with ioy and glory; when Semey came to cast himselfe at his feete, and that Abisay counselled him instantly to put him to death, he sware he should, notdy, and that the Alacrity of a day so pleasing, should not be purpled with humane bloud: fo that he had no further purpose, but to affure Semey for, the time prefent, and to promife him impunity in this conuiction of Kingdome and affaires: but when he faw this spirit was insolent, and like also to occasion trouble in the young King, he did not absolutely commaund (as Caietan obserueth) to put him to death for what was past, which had beene pardoned; but not to spare him in new occasions of commotion: as actually Salomon (following the intetions of the King his father) troubled him not vpon his flaunders; but vpon another occurrent. Now although one may alwaies give colour to the Hatred which is vndertaken vpon confideration, and that it be sometimes necesfary for the extirpation of the wicked; yet must we more incline to Clemency, then Iustice, in all which concerneth our selues.

Luc 11. 14.

For Hatreds of Interest, which concerne estates and honour, they Hatred of interest. many times in these daies are incureable, if they be not accompanyed with some reasonable satisfaction. It is a thing very remarkeable, that our Sauiour who accordeth elements, and pacifyeth totall Nature, would not vindertake the aggreement of too brothers vpon the partition of their patrimony. Nay there are some nowadayes fo greedy and fleshed in prey, that for a fingers bredth of land, they would oppose Iefus Christ, if he should visibly come to mediate their reconciliation: After a thousand reasons, which may be alleaged for peace, and good correspondence, they deriue but one conclusion out of it, which is to have their will. For which cause God chasticeth them, and very often permitteth dissipation of goods, ruine of familyes, and many other accidents which staine their consciences, and tarnish their reputation. As on the contrary he bleffeth the children of peace, who for goe somewhat of their interest to aquire this inestimable treasure. It is almost as hard to preserve charity in a great suit, as to mainteyne fire in the water, Suits their nature or vnder earth to keepe inextinguible lampes. He who will per-

an description,

fift with a Conscience indifferently Christian, must never descend into suits but with a leaden pace, and come out of them with the winges of an Eagle. Suits are the fonne of Chaos and night, there is nothing but confusion, & darkenesse. It is a mixture of all euils, which

which hath the heate of fire, the threates, the roring thunders, and tempelts of the ayre, the rocks of the sea, the tallons of birds of rapine, the rauenous throte of fifnes, the gall of ferpents, the fury of fauuage beaftes, and the malignity of poylons. Before it, ever walketh the defire of an others goods, by its fide deceyt, rewenge, iniustice, falshood, and treachery: after it repentance, pouerty Thame and infamy. As warre is made for peace, so we sometimes yndertake fuits for iustice; and those are honest men, who desire it:but they who at this present do it with all fincerity, are the greatest Saintes of this Age, who seeme to be given by God to mortify civil hatreds, and to establish minds in Concord.

After fuits, Hatred brings forth another milchieffe, which is Duel, a true Sacrifice of Moloch, which hath cast Fraunce so much bloud, mothers and wives fo many teares, which filleth families with forrow, frends with grieffe, Ages with horrour; and hearts, the

most reasonable, with the detestation of such a Crime.

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The edicts of our most Christian King(which have had more force then all other) have ferued instead of a lasperstone to stauch bloud: But neuer would a remedy absolutely efficacious be had therein, Meanes to vie an were it not that the King (who is the true Arbiter of horor, & distri-efficacious reme-butor of gloryes) did not powre a strong influence of his spirit vpon the Marshalls of Fraunce, those great Captaines, and all the braue men who wield a fword, by which he lively, and powerfully perfwadeth the whole nobility, that this opinion conceyued of the valour of those who fight Duells is a meere illusion, since it may be common to lackyes, and to the most abject conditions. Besides, there is need of a strong and speedy military Iustice to accord differencyes of men of warre, and to chastice so many petty insolencyes which feeme to arife from nought, but to put affronts on men of honour: Otherwise it is hard to perswade a sword man to forbeare revenge feing himfelfe prouoked by outrages, which would make him to live dishonoured (according to the world) in his profession. And as for these slight soldiers of Cadmus, whose fingers itch, and who grownd Duels vpon the wind of a word, to let the world know they are tyed to a fword : It weare very good to fend them into armyes, and to recommend them to some prudent Captaine, who may put them into some good occasion to make tryall of their courage, and to give information of them, that eyther their cowardice may be punished, or their valour approued. It feemes to me that these proceedings being wel observed, might be of power to stifle this fatall plague, which hath caused so many mischieffes. For we must not wholy take away point of Honour from the nobility, no more then from women. Now, as vertuous women account it not point of honour to be faithfull to an Amourist, but to a husband: fo it is not fit that reall gentlement should thinke themselves valiant by the practise of a crime, but by the excercise of a vertue. As the first invention of duells grew out of an opinion of

point

point of honour: fo must it dy by a true iudgement of honour, which proceedeth not so much from Doctours as Captaines. When the Gladiatours were in vogue, and that it was accounted a glorious thing to descend into the Amphiteater to fight against men and beastes, all the world was enslamed therewith as with sury, and

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not so much as women, but would be partakers.

These manner of massacres, also bare sway sometimes in the times of Christianity vntill the Emperour Honorius, who buryed them, after so many eloquent tongues had to Princes and Magistrates represented the horrour of those so barbarous actions: so we ought to hope, that the King to whom God hath given the plenitude of so many and so admirable blessings, will cultivate the palme which he already hath planted by his victory ouer Duells, and will couer vnder earth, and forgetfulnesse this infamy of mankind. I satisfy me selfe with giving this aduise; having treated on this subject in the second Tome of the Holy Court.

Naturall, and Morall Remedyes against this Passion.

SECTION V.

F you require Remedyes, and instructions both naturall and morall against Hatred, Know that the Philosophers who consider all according to the course of Nature, teach vs that some haue rebated, and blunted the points of this cold, and maligne Passion, one while

by liuing with hot and moyst viands, another while by consideration of the ioyes, and prosperityes, which God hath given them in diuers negotiations, and accidents of affaires, thinking it not reasonable to employ the time in hatred, which was too short to enioy the benignityes of heauen. Others have cured themselfelues by conversation with good company, which is one of the fweetest charmes of life: Others by hope, and the desire they had to deriue fauour from the selfe same party, who had offended them; another while also by a courteous interpretation of wordes, and actions, which had rayled the same hatred : Lastly, by the chaunge of those whom they hated before, seing them rather to be raysed in great innocency, or fallen into deepe miseries, which made them deriue from mercy, that satisfaction, they could not expect from reuenge: But if they from nature have begged fome comfort for their passion, and have not beene frustrated of their attempt in the practife of the meanes; How much better helpes have we, then, they euerhad, fince that besides those naturall remedyes; which are not alwayes

alwayes certaine, we have the grace, and example of Iefus Chrift. Who loves him felfe over much Who lones him-

Will you efficaciously remedy Hatred, learne, not to loue your hath no frend. felfe so passionately as you do: For that is the cause that you make of your felfe a litle Idoll, and that the least word, which seemes to be let flipp against you, many times, not of purpose, nor with intention, grieueth you, as if by displeasing your Chymeras, a Divinity were offended: That is the cause that you have burning, and enraged defires towards money, and the friuolous honour of the world, so that one cannot toutch you on this side, but he strikes the apple of your ey.

Learne, as a wholesome instruction those wordes of the Prophet Aggeus. You have hastned to go into your owne house with contempt Festinatin unasof mine, for which cause I have stayed the clowdes in the heavens from quist, in domum distilling downe their dew upon the earth. So long as you love your probibitis sunt cali felfe so much, you shall neither have love nor frends. So long as ne darent rorem, you thinke vpon nothing but to raife your house, and fortune, on

the ruines of the houses and fortunes of others, you shall be deprined of the dew of heaven, which is that Consolation of the iust,

which they find in charity.

Secondly make account, to compose your selfe to a noble ex- Excercise of Pacercile of patience, which is to tolerate the defects and imper-tience. fections of your like; beholding them, not on the fide where they do you wrong, but on that where they have connexion with God: and vpon every offence you receive, fay, This man is troublesome, but he is the Image of God; He is violent, but it is he must crowne my patience; He is vicious, but he is my flesh and bloud: Let vs hate his vice, but loue the man, although he deserve it not; Let vs loue him in the heart of God, fince we cannot loue him out of his owne merit. S. Iohn kiffed the hand of an Apostata, and a Thiese, couered all ouer with bloud, to oblige him, by whom he was tray. toroufly disobliged; and I cannot shew the least token of amity towards one, who hath spoken one cold word to me. S. Katharine fuckd away the matter and filth of the vicer of an infamous flaunderer, who had detracted her with all manner of violence, after infinite many benefits; and I cannot endure fo much as to fee one, who hath displeased me, as if I were created to live free from all worldly contrarietyes. I who committ to many finnes; on the other part, will to day do an act of vertue in honour of my Maister, and in despite of passion. Let vs go to heaven by loue, since we cannot go thither by fufferings. This is the true gate by which we enter into the Hat of porta per Sanctuary, eternally to enion the fight of the inaccesible bewtyes, of the quam quis ingrediholy and regall Trinity.

Heare you not the God of peace, who fayth to vs. If thou (Of pulcbritudinis vnhappy foule, wilt still persist in Hatred, I pronounce vnto thee the constituitur. fix punishments of Cain, Banishment from the sight of God, feare, S. Max. de con; stunidity of mind, the life of a heast, the malediction of the earth cent, 38. stupidity of mind, the life of a beast, the malediction of the earth,

and as Procopius addeth, perfecuting Angels armed with fwords of fire who shall pursue thee like specters and sprites in all places, and shall make themselves visible, and dreadfull to thee at the last day of thy life. Behold heere deferuedly thy enheritance fince being mortall thou makeft thy enmityes immortall, and dost still perfecute the afflicted widdow, and her children who are become orphas after the death of a husband, and a Father, whom thou hateft. The strongest enmityes oftimes are appealed at the sight of a death, and Tombe, which we find exemply fied in Iosephus, for Alexander was extremely hated by the Iewes, as having raygned ouer them with a rod of Iron: But when death had closed up his eyes, & that the Queene his wife most forowfully presented herselfe, ac-Tofeph.1.3.e. 23. companyed by two young children, and exposed the body of her A notable exam-husband faying alowd (Sirs) I am not ignorant that my husband hath most vnworthily vsed you; but see to what death hath brought him, if you be not fatisfyed, teare his body in pieces, and fatisfy your owne reuenge, but pardon a deplorable widdow, and her litle innocent Orphans, who implore your mercy. The most fauage spirits were so softned by this act, that all their batred tur-

ned into pitty; yet you (Barbarian) still persist to hate a man after

his death, to perfecute him in a part of himselfe, to teare him a pie-

ces in his living members. O good God, if you renounce not this

reuenge, you will be vsed like Cain, as an enemy of man kind,

and a Hangman of Nature. O Flame! O loue! O God! As thou

art dispersed throughout vs by loue, so banish all these cursed Ha-

treds to Hell, and make vs loue all in thy goodnesse, to possesse all

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Of the profit may be drawine from Hatred, and the course we must hold to be freed from the daunger of being hated.

SECTION VI.

HERE now remaynes to consider heere, what profit may be deriued from hatred, and with what Occonomy it may be husbanded, to render it in some fort profitable; and in case it be hurtfull, topreuent its affaults, Vtility of Harred,

and sweeten its acerbityes. If the industry of men found out the way to make preservatives out of the most daungerous poylons, why should it be impossible for vs to make some notable vtilityes to arise out of a passion, which seemes not to be created, but for the dammage and ruine of all things? yet it is certaine. that Nature (which neuer is idle in its productions) hath given it vs for a great good. For it may serue loue well rectifyed in its pretentions, it furnisheth it with sentinels, and lighthorse, to hinder, that, which opposeth its inclination, and to ruyne all contrarietyes, bandyed against its contentments. How often would Nature throw it selfe out of stupidity into vncertaine daungers and most certaine mischieffes, were it not that naturall auerfion did awaken it, did auert it from its misery, and insensibly shew it the place of repose? Is it not a wholesome Hatred to hate Pride, Ryot, ambition, and all ill Habits? Is it not a reasonable Hatred discreetly to fly from maladyes, Crosses, incommodityes which hurt the body and nothing advauntage the mind ? This Passion which in the beginning seemed so hydeous teacheth vs all this; When it is well mannaged it conspireth against others by an according Discord to the louely Harmony of totall Nature.

One may fay, there is happinesse, and aduantage to hate many thinges; but what profit can one find in passive Hatred, which makes a man many times to be hated, and ill wifhed without cause,

or any demerit? To that I answeare with S. Ambrose, that it is good to auoyd fuch a kind of Hatred, that it is fit to make ones selfe to be be- That is good to loued with all honour by good men, and to gayne (as much as be honestly loued. possible) the good opinion of all the world, thereby to render glory to God, as Rivers cary their tribute to the Ocean. A publique person who is in the employments, and commerce of the great Bonumest testimos world, may have all the treasures of the Indyes, and all the dis nium babere de gnities of old Rome, but if he have not the love, and good-will me, bine nascitur siof men, I account him most indigent and poore. Thence it is det, it committees
that confidence of the committees that confidence taketh beginning, without which there is no for- le two affectivi non

vereatur alienus, quem charum adnertis pluribus.

Ambr. 1. 1. offic.

the publique.

Adonis an admi rable fish.

Ælian, 1. 9. c.

de animal,

tune maketh any notable progression, nor affaire which can haue

fuch fuccesse as might be expected.

It is infinitely profitable for greatmen, that they may divert the Meanes to gaine the people, to have innocency of life, greatnesse without iniustice, riches without auarice, pleasures without syot, liberty without Tyranny, and splendour without rapine. All the rich who live in the fociety of men, as pikes (called the Tyrants of Rivers) in the Company of other filhes; to ruine, devoure, and fatten themselves with the bloud of the commons; are ordinarily most odious: but as there is a certaine fifh, which Elians History calleth the Adonis of the fea, because it liueth so innocently, that it toutcheth no living thing, strictly preferuing peace with all the offspring of the sea: which is the cause it is beloued, & Courted as the true Darling of waters: fo we find in the world men of honour, & estate, who came to eminent fortunes by pure, and innocent wayes, wherein they demeaned themselves with much maturity, sweetnesse, & affability, which put them into the possession of the good opinion of all the world. But those who are hated ought diligently & carefully to confider from whence this hatred proceedeth, & by what wayes it is fomented; that fit remedyes may thereunto be applyed.

be diverted.

There is a hatred which commeth from equals, another from interiours, a third from great ones, and sometimes from power-How Hatred is to full and fubtile women, which is litle to be feared. That which proceedeth from equalls, lafteth long, by the Counterpoyle of power evenly ballanced, and wasteth wretched hearts in the fearch after a curfed revenge, which drowneth pleasure in great acerbityes, and many times, life, in bloud. We must instantly labour a reconciliation, by a just fatisfaction of the offended party, or stand vpon our guard, that the enemy may not preuayle. The hatred of inferiours towards great ones, whilft it is spread amongst the confusions of the multitude, oft times long remayneth vnder filence shutt vp, as the impetuous current of a River kept in by a Trench: but so soone as it hath liberty, it with so much fury ouerfloweth, that it turneth men into Tygers, and Leopards. So we fee in historyes many miserable Princes ouerwhelmed with the hatred of the people, with a thousand inventions of Crueltyes, which force compaffion from the most obdurate.

All bookes are filled with these disastrous events : but I do not thinke, we can behold a more tragicall spectacle of popular hatred then that which is represented by Nicetas in the person of Andronicus Emperour of Constantinople. He entred into Empire like a fox, by Tyrannicall viurpation, and couered his crimes with a

Horrible example dumbe shew of a fophisticate deuotion, at which time [God the of the Hatred of Auenger of iniquityes,) was pleased to chastice him with an Iron the multitude. Rod, and to make him, as an example, of his Iustice to all posterity. He fell (aliue) into the hands of his enemy, who having loaden

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him with injuries, and Contumelyes, abandoned him to the people for the punishment of his perhdiousnesse. From that time he was enterteyned, with all the despites which Hatred, and the liberty of doing all permitted his enemyes : For he had buffetts redoubled one vpon another given him with implacable violence, his hayre was torne off, his beard was pulled away, his teeth were knockd out; and not so much as women, but ranne vpon his wretched body to torture, and torment it whilft he replyed not a word. Some dayes after, his eyes being digged out, and his face disfigured with blowes, they fett him on an old botchy Cammell, without ought els to couer him, then an old shirt, to lead him through publique places in the manner of a Triumph. This spectacle so full of horror nothing at all mollifyed the peoples hearts, but desperate men were to be seene to rush vpon him on every side as thick as in Autumne, swarmes of slyes fleshd with some carrion: some couered him all all ouer with durt, and filth other squeezed spunges filled with ordure on his face, other gaue him blowes with clubbes vponthe head, other pricked him with Awles, and bodkins, and divers threw stones at him, calling him at every stroke Mad Dogg. And there was a wicked woman of the dregges of the vulgar, who threw a payle of scalding hot water vpon his head, that his skinne pilld off. Laftly, they hastned to hang him on a gibbet by the feete, exposing him to a shamefull nakednesse in sight of all the world, and they tormented him to the last instant of death, at which time he receyued the fauorable blow, from a hand which thrust a sword through his mouth into his bowels, without other complaint then to befeech God to have mercy on him. Behold the most bloudy effects of this cruell Passion. But we may say, if this, of the people ressemble Torrents; that, of great, and powerfull ones is not vnlike thunders, and lightnings.

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Many Monarcks may be compared to the Mountayne Vesuuius Mountaine of Ve neare Naples which (as it is written) is so fertile, that it yeildeth surius vnto those who manure it a million of gold in reuenew; but when it comes to cast forth its all enflamed entrayles, it oft times makes as much a hauock in one day alone, as it brings profit in a whole Age. How many persons meete wee in auncient, and moderne Hiftory rayled to flourishing estate, and enriched with the spoiles of the vniuerse, who in a moment of misfortune, haue lost the Honours, and wealth which in so many yeares of fauours they had

with full hand amassed together in their houses?

But most, especially imperious women, are ardent, and exorbi- Harred of women, tant in their reuenges, when a great power combineth with Paffion to replenish, all with disasters. Hatred shewed it selfe fierce and infolent in Eudoxia against S. Iohn Chrisostome, furiours in luitina against S. Ambrose, bitter in Theodora against. Narses, bloudy in Fredegoda against Pretexatus Archbishop of Roan, whom she caused to be murthered at the Austar. And when this Hatred is

enkindled with the flame of loue it felfe, and that they in their difpole haue the armes of their Amourists, and servants for execution of their purpoles, they cause crueltyes, which would make the Hi-

story of Man-haters, and Lestrygons to blush.

Meanes to eschew,

It, is good for preuention of this kind of Hatred to haue litle and prevent the occasion to entermeddle with fuch kind of people, nor too eagerly Hatred of power- to pursue the fauour of greatones, nor the popous glories of worldly fortunes, fince its felicityes (like as if they were crimes) neuer scape scot-free. You must not enter too farre into the intrication of affaires, and persons; keepe your selfe from flaunders, and mischieuous strokes of the Tongue, ill offices and treasons of such as haue no soule; to make your selfe recommendable by Piety, Iustice, liberality, moderation, fweetneffe, and fo many other vertues: which having adorned you in prosperity, rayle a lustre and consolation in the bottome of aduersity. To this also you must add powerfull frends who enlighten with the ray of trueth, that darknesse, which enuy ceaseth not to spread ouer lives the most innocent, and which

permit not vertue to be euer oppressed by Iniquity.

As for fuch as are incharges, offices, dignityes, and commaunds, wherein in reason alteration may be expected, if they see themselues to be persecuted by publique hatred, it is best for the to chaunge their condition to find repose and especially when there are powers which will hate out of humour, or leuity, and who shutting vp all passages to Reason, do onely open an eare to slaunder. I aske whither in such a case God hath not consecrated, a sanctuary for euill fortune in the pitty of a neighbour? The divine Providence neuer, permitted that one fole man should be King of the whole world. He who is persecuted in one Prouince passeth to another, and often findes frendes, who wipe away his teares, and gild his fetters: Whilst Hatred swayeth in the Consistory of Cruelty to draw downe lightnings, and dart thunders on his head. I ofeph fold by his bretheren fownd innumerable fauours in Egipt. Dauid purfued on all fides by the enuy of Saul, like a wild Beast, met with refuge, and employment vnder Abimelech. S. Athanasius sanctifyed the places of his banishment by the fanctity of his vertues. S. Hyllary pulled out of his Bifhopprick, lighted in Phrygia vpon a filent repose, which gaue him leaue to write his learned bookes of the Trinity. S. Thomas of Canterbury restembetuweene the atmes of Fraunce, whilst Henry of England thundered sentences, and proscriptions of death against him. If one countrey become a stepmother, another proues a Mother and the divine Providence (the worlds great Harbinger) euer findeth some petty woke to enterteyne its elected.

But if there be no meanes to escape, and that seruitudes must be vndergone, prisons, and chaynes, and that scaffolds must be bloudyed to fatisfy the reuenge of an enemy: Then is the time, when a spirit well habituated in the continuall excercises of vertue

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tue entreth into the center of the foule, and beholdeth as from a high fortresse the vicissitude of humane things, which heere below have in them nothing immoveable, but their proper vnnedfatinesse. Then it is, when despiting these veyles of body composed of our inferiour elements, it now entereth in thought into the region of Intelligencyes; then it is, when it accounteth the legions of to many Martyrs, who on their bodyes have receiued as many woundes as they had members, and have moystned the facred palmes of their victoryes in the effusion of their bloud. All which is humane, yieldeth to the Tyranny of perfecutours, but the immortall spirit makes it-selfe a large way all bordered with lawrels in the Temple of glory, and reputation; and like to the doue of the Prophet (whose winges were of silver,) taketh high, and exalted flight to declare to all Ages the innocency of a great courage, and to make its reliques furuive in Cabinets, and in the memory of all good men.

How many haue we seene dy on Scassolds, who with the sweetnessee of their countenances, terrifyed the most terrible aspects of
executioners? They spake, they did, they suffered, they ordered
heir deaths, as matter of Triumph, they comforted others in their
inserings, at a time when they had much to doo not to complaine
hemselues. They acted together all the partes of wisdome, and
mme off so well in every one, as if they onely had vndertaken this
bome. It was a great thing for them to do, but to do it so exactly is
hat, which for ever makes them the more admirable, and it was a
natter incredible, that speaking so well, they yet suffered better
in an occasion, where wordes have no credit, workes no times

iolence no relaxation, nor enmity Compassion.

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DESIRE

Whiter wwe should desire any thing in the wworld?

The Nature, the Diversity, and description of Desire.

SECTION I.

Vyhiter it be good to haue no defire.



HE Sages make a question, whither it be a thing to be wished to have no Desire? And there are a fitted them who thinke that to live happy and content the ted, we must bannish all desires. For they are vine amusements which perpetually enterteyne vs vin with the time to come, which put vs on the Rack yes and burne vs by our proper thoughts. Desires are shadown

the Ecchoes of our loues: which mock vs, and counterfet certain figure voyces, essences, and personages, which ordinarily are made of our

nought els but wind.

But how (fay other) to have no desires, is to have no soule, at fense, no reason: it is to be a fly, not a man. The Seraphins is the Esay stand by Gods side, yet cease not to clap their winges, to signify which will be the heart still excited with some generous desire. Trees are purifyed number the windes agitation, rivers are cleansed, and purged in their perpetuall currents, and the heart by desires. If we would have more desires we must not talke any more of eating, and drinking; we say a must no longer have this young lover sigh after his beloved, we ted

must not then admit learned men to make love to wildome. That wraftlers burne with affection of prizes due to their valour : and that the foldier couers himselfe with his woundes to embellish his garlands, all ought to be indifferent to vs; and that is the way quickly to runne into the nature of rockes and stones.

We must heere make a notable distinction of desires, in so much some, are naturall, given by God to man for the preservation of himselfe: Other are artificiall, which arising out of an exorbitant will, are nothing but floud and ebb, but agitations and tempests. Desires are like number, one cannot name any so great, but

that it is capeable of addition.

Hence it proceedeth that the world is replenished with defiring, The world reple-& fuffering foules, and that there is not almost any one who is not mished with defiin expectation, and breathes not the ayre of the Region of desires. ring foules, The most part of men restemble the moath which gnawes a gar- Pal. 18. v. 11. ment, and in gnawing eateth its owne house : For by the eager- Tabescere secistianesse of desiring the future, they loose al the pleasure of the present, versio) liquescere and demolish their fortune by their greedinesse to rayle it. That is feeistive timeam it, which the Panigirique wittily expressed, pronounced before nos selicitas ingra-Constantine the sonne. Falicity glideth by vs, as the water, which to subser state ve streameth a long vnder bridges, when still, full of hope, we rest femper pleni sei, unfurnished of contentments.

Desiring hearts (sayth S. Augustine) are as those great bellyed dum futura profewomen to whom the eternall words hath denounced a Curse in the Ghospell. All the world would be but a morcell in the mouth of man's heart (fayth Richardus de fancto Victore) fince its wishes are infinite, and that it is euident that in Infinity what part so euer Richardus de S.

you affigne, you are still at the beginning.

thing

If you defire that I make you a picture of the nature and perqui- An excellent picare defites of Desire, I will tell you it is a straunge countrey whereunto ture of defice, the prodigall Child sayled, when he forsooke his fathers house to ey are undertake a banishment: a Countrey where come is still in grasse, ne vs vines in the bud. Trees perpetually in blossome; and birds alwa-Rack, yes in the shell. You neyther see come, fruit, nor any thing fully see are shaped, all is there onely in expectation. It is a Countrey full of retains figures, phantosmes, illusions, and hopes which are dreames with-ade out sleepe: a Countrey where the inhabitants are neuer without feauers, one is no fooner gone, but another commeth into its place. le, no There, dwelleth Couetousnesse a great woman, meager, leane startins in men, having rownd about her a huge swarme of winged boyes, of ignify which some are altogether languishing, others cast her a thousand the notified as she passeth along; vpon her selfe she hath an infinite number of horseleeches, which suck vpon her to the marow. Time their looketh on her a farr off, and neuer commeth neare her, shewing aue no her an enchaunted looking glasse, wherein she seeth a thousand, ag; we & a thousand salse colours which amuse her, & when she hath sported, we ted enough, she hath nothing to dinner, but smoke.

Behold must

presentibus careant

Behold

Behold the table of Couetousnesse grownded vpon Theology

The explication Defider ium est mo- and the Philosophy of S. Thomas. I say to explicate my selfe that of the picture.

20, q 1. art. 3.

tus appetitus in a the countrey thereof is the countrey of the prodigall child, and mabile, & inchoalio that famine is perpetually there, Desire being nothing els buta S. Th. s. fent. dift, hunger of the good it wisheth : or indeed a motion of the appetite towards the thing it loueth, and the first degree of loue. All is in blossome in this countrey, and neuer in fruit, in so much as he who defireth, possesseth nothing as yet, but in imagination: and such is the nature of Delire, that comming to the end of its carreere, it finkes; fince where the good is present that is affected, there is no further defire. The Inhabitants there, are cotinually in feauers, fince wishes are but feauerish feruours. All there, is ful of phatosmes, because all those bleffings are meerely imaginary. Couetousnesse is necessarily hungry, being perpetually in pursuit, neuer ouertaking nor eating: but if it do ouertake and eate, and glut its heart, it ceaseth to be Couetousnesse. Verily it hath rownd about it litle lawghing boyes; thole are gawdy, and sparkling desires: some sad, they are frustrated defires: Many bloud-suckers, which suck it, they are troublesome, and turbulent Desires. I add, that time (euer distant from it) entertayneth it with an enchaunted mirrour: For it feeth nothing but in the future, and fees many Chymeras and illusions, after which it is tormented, As Tygers who beholding the looking glasse which hunters haue set in Forrests, imagine it to be a creature of their owne kind shut vp in a prison of glasse, and so long they scratch it till they breake it, and deface their defire. Lastly I conclude, that they are ferued at dinner with smoke, all worldly desires being nought els but wind, and smoke.

> The Disorders, which spring from inordinate Desires, and namely from Curiousity, and Inconstancy.

SECTION IL

Ofce II. matutina, & ficut For matutinus pra teriens, ficut puluis turbine , reptus ex area, & ficut fumus de fumario.

Three diforders of defire.



GoD! should one imagine the misery of those who dwell in this Countrey of Couetousnesse, and who liue in worldly defires, and perpetuall disturbances, could not have any thing more efficatious to give him a diftast of it.

I observe, ill rectifyed desire causeth three Disorders in the soule, which are, sterility, ardour, and vnquietnesse: Sterility, for perfolu fwade your felfe all the inhabitants of this countrey which are nowadayes many; are empty, hollow fowles, voyd of the folid and arres

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eternall good, for which they were created, and are filled with imaginary windings, and labyrinths. Ardour, fince they are hearts enflamed like Furnaces, which dart forth defires, as Coales, do sparkes; Hearts, which as the Eaglestone are till bigg, but produce nothing: vnquietnesse, for that they live like Hedghogges all environed with sharpe quils; There is onely this difference, that sharpe quils serue the Hedghogg for a defence, and sharp peinted desires kill, and consume those, who have them.

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You see men who all their life timely at anchor, and expect a wind, neuer layling; Men, who are Continually in fetter like prifoners; Men, perpetually like to languishing Amourists, or to truantly schollers, who vehemently desire play-dayes. Some, the most spirituall thirst after bookes, and lybraryes, others please themselues with Ideas of dogges, of birds, of apes, and of horses; Other in imagination handle pieces of chrystall, pictures, Diamonds, and pistolls; Others cut out garments at their pleasure of the richest stuffes, which fancy can furnish them with; some are eager after hunting, and traffick; other after Courtship, and Game; Some go to the temple of Honour, others mind nothing but money. It were a very hard thing to reckon vp all the feauers, purgatories, and paynes of those passionate soules; For indeed naturall Defires are not limited by nature which made them; but those which consist in opinion have no limits, as Imagination which produceth them, hath no measure; but although men be very different in defires, they aggree all in one point, which is neuer to be contented, alwayes to defire fome chaunge, and nouelty, and to ardently to defire it that there are such to be found, who for prough band, or a shoo, would gladly haften the course of the fun as they fet forward the hand of the dyall.

But among these Symptomes, which are frequent with persons infected with such like diseases, I discouer two other passions, of Thepassion of Curiosity, and Inconstancy, the companions of desire. Note; that riosity a kind of Trueth sitteth in a Throne all replenished with lightes, and is of trueth sitteth in a Throne all replenished with lightes, and is of trueth sitteth in a Throne all replenished with lightes, and is of trueth sitteth in a Throne all replenished with lightes, and is of trueth sitteth in a Throne all replenished with lightes, and is of trueth sitteth in a curiosity way-layeth such as go about to approach to it, and involueth them in vast labyrinths of errours. This curiosity (if ou desire to know the nature of it) is nought els but irregular apetite to know thinges eyther vayne, vnprositable, or euill. It welleth in a Countrey fertile in apparance, but very barren in estate, it hath in its dominion many spirits (to speake truly) neyther all nor stupid; for they all haue smartnesse, and vivacity; but the oft part haue a great want of sudgment, and discretion to serve some soft part haue a great want of sudgment, and discretion to serve some soft part haue a great want of sudgment, and discretion to serve some soft shant aske more questions then the seauen Sages of Greece could shant aske more questions then the seauen Sages of Greece could shant aske more questions then the seauen Sages of Greece could sale and arres, which rayse tempests, and cannot calme them, fince they ternall ame a thousand casualties, a thousand difficulties in affaires, and

neue

neuer; deriue a good conclusion; you may fay, if you well weigh them, that they have a worme in their witts which gnawes them; that they are men fick in health, and living deadmen, who neyther curiofitar motus know what they would, what they do, nor what they are. Curiofity, S. August. Confest. feeig they have so much disposition to receive its impressions enterteyneth them in the winding wayes of Trueth, like a Mountebanke, who putts a multitude vpon a gaze, by letting them fee infinite many dainty colours in a Triangular glasse, and in conclusion fendes them away dinnerlesse, with hunger in their teeth, and illusion in their eyes.

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Num. 4.

After these sleight amusements, this euill Mistresse turnes them ouer to anxiety, anxiety deliuers them to new defires, and new defires to seruitude, seruitude to Ignorance, Ignorance to Presumption, and Presumption to viquietnesse of mind. From thence August. de agone they, who are deeper planged into this poyson of false wisdome, Christiano.c. 14. take the way of impiety, other of misery, and pouerty; some of Nulla eurishtate Choller, of Enuy, of flaunder, and dispayre; the best prouided are wideant que funt in like the Danaides, who do nought but filt, and empty their tubb, but to no purpole. All are not fick of one fame difeate; For fome haue a Curiofity, black and faulty, as those who seeke for a Maister in matter of Religion, and would gladly talke vith a diuell to learne newes from Paradife : or fuch as those who staine curious sciences fo hard, that they squeeze black, and maligne vices out of them, as Magick, or the trick of coyning false money: or as those who are mad to heare, to fee, toknow the vices, or mischieffes of others. Other have a more innocent Curiofity, one of medayles, another of Tulipaes, some of voyages, other of companyes, and indeed of all things, which may ferue for incentiues to Concupifcence.

> There are of them who are much disquieted with matters which litle concerne them, they are curious to know all that passeth in the world in the Indyes, in Iaponia: How many elephants the great Mogull keepes, who is to succeed the King of China in his Empire, whither the great Turke arme, whither the Persian stirre: and what forces Prester Iohn hath for the preservation of his state. They thinke with in themselves, what a face, they would set vpon it if they were Kings or Popes: They in their heads dispose of Kingdomes: They rayle Republique, they Riggforth shipps, they pitch battayles, and after they have doated they find nought, but nothing in their hands. Other advance not their aymes so high, but rest satisfyed with inferiour thoughts and petty cares; as how to trot vp and downe the streetes, to visit houses, and to aske of all they meete; what newes do you heare? as also to observe poast-dayes, and to visit their frends round by a list-roll-indifferently, to heape together the bruits of the Citty, to vent them againe without any confideration. There are some who make vowes of pilgrimages, not out of deuotion towards faintes, but from a purpose to content their Curiofity. They know all the Indulgecyes which are through

out all the Churchs of the Prouince, & beyond all the houses that are built, all the Christenings every day, all the weddings celebrated, all the childbirths of male or female, all the merchandizes newly brought in, all the straungers who arrive, all the suits determinated. all the charges given, all the offices fold, all the pamphlets cryed vp and downe the itreets; Their heads are wonderfull Faires, whither merchants come from all fides, there is not a moment of repole, and folitude with fuch is accounted a petty Hell.

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This multiplicity of Desires is waited on by another Malady of Inconstancy followeth the multi-Inconstancy, which is properly a leuity, & an irresolution of mind, tude of Defires. which sheweth it-selfe in his manners, actions, and wordes, who is toutched with it. To fay trueth this passion is a diuell, who inhabi- The Kingdome of teth in a land of Quick-filuer, where Eearth-quakes are almost per-Inconstancy. petuall, windes blow on each fide, & blowing make many wethercocks, turne to and fro, and every moment chaunge posture: In this place, an admirable Creature is to be seene, who is not what Thee is, and is that The is not; so many faces and figures The hath; She likewise is still upon transformations, & seemes to do nothing at all, but to make, and vnmake her felfe. One while she is great, another while litle, one while groffe, another while flender, one while affable, another while harsh, one while serious, another while gamesome, but euer slippery; and if you lay hold of her, you catch nothing. She goes forth of her lodging to appeare in publique, as if she came into a Theater, clothed, one while in chaungeable Taffata, another while with different pieces fet together out of a fingular Fantastique addlenesse of wit. She alone representeth all personages, talkes with all kind of voyces, and in all manner of languages. After her we behold a million of petty phantofmes, imperfection in shape, and which seeme to be but pieces roughly begun, which we may fay are her workes.

If you a litle observe the men which inhabit this Kingdome of Inconstancy, you shall find they are people whose humours consist much of ayre, and water; for they are alwayes supple, and pliant to all manner of obiects, they have a spirit which breocheth not bufyneffes with a strong and solid penetration to see the bottome of its but onely scratch them with a litle bodkin, which is blunted, and broken presently. If you could see their heart & braine, you should behold in the one huge fquadrons of thoughts which fcuffle together like Cadmus his foldiers; in the other a mighty maffe of defi- apples entries. res, and indigefted purposes which renders them very vnable to re- 15. Basil. Hom. 1. ceyue the impressions of the Divinity, as saint Basill hath observed in Isaiam, vpon that Prophet Efay. It seemeth all this kind of people haue a will of waxe, and that any man may worke it which way he lift. Their passions are sharpe, and ardent in the beginning, so that they transport judgement, which is eyther notably weake, or much benummed; but they last not: for they instantly are troubled at things prefent, and ever turne their face away from the future, never (as it

were) being where they are, and still being where thy neyther are nor can be. You shall see they every day begin to live, yea when they should make an end; and if they do any good, they doe it but by halues, neuer allowing themselues leysure to lick their Beare (as they fay) nor to finish theyr worke, so precipitate they are by contrariety of different defires which draw them this way and that way, and destroy all the abilityes of their witts. You shall note in them a great greedynesse after nouelltyes, and continuall chaunges of manners, study, apparell, of wearing their hayre, of their manner of liuing, walke, of voyce, of couerfation, of sportes, exercises, counfells, loues, of amityes, wordes, and of mouthes, which at once breath forth hot and cold. To conclude, their life is nought els but the floud and Ebb of a continual Euripus, it is replenished with shadowes, giddineffe, and Illusions, which in effect make it miserable; For commonly it is waited on by Difesteeme, grieffe, shame, anxiety and great shipwracks of wit, and renowne.

The fower sources out of which illrectified desires proceed.

SECTION III.

Forver four ccs of Defires which toyles vs.

O v must know, that those restlesse desires, which toyle vs, proceed from sower sources: the first, & principall whereof is, a heart voyd of things diuine, there being not (sayth S. Augustine) a more manifest signe, that a soule is not well with God, then, when it enterteyneth a multiplicity of desires. Moyses pulled off his shoes before the

burning bush, where he saw his eyes cleared by the rayes of the diuine Maiesty (in my opinion) to teach vs, that his heart was at an end of its iourney, since he had sownd the Center of eternall Rest. Whilst the soule of man is out of the limits which God assigned it, well it may find Innes to lodge in, but it neuer findes a home; But he who knowes the way how to accommodate himselfe in all thinges to the will of God hath sownd the industry of an Insinite good in the accomplishment of his desires.

It is to live like Cain in the region of Instability, & to walke vpon a quagmire, daily to enterteine so many fresh appetites. Their multiplication witnesseth enough the barrennesse of their purchase; but when one weltasteth God, and findes him to coprehend all relishes, he forsaketh all, to follow him, and the heart hath no more to do,

but to please him who is the source of its Contentment.

The second cause of desires, is a promptitude, and a viuacity of the mind, which bendes much to leuity, and is not at all balasted by solidity of Iudgment, whereby the soule is set at liberty to sly after all manner of objects, as Bees do after flowers. I will deliuer vnto you an excellent doctrine, which will teach vs, that betweene

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a fhipp, and the heart of man (if we confider them well) there is a fhip & the heart much ressemblance. The shipp is a house of the sea, and the heart of man. is the habitation of the foule, whilst it is in the Ocean of this mortall life. The shipp goes on the waters, and the heart vpon Abisfes: The shipp hath its fayles, and the heart its aymes: The shipp is guided by the Rudder, and the heart by Prudence: The shipp expecteth windes, and the heart the divers motions of its thoughts: The shipp feeleth Tempests, and the heart passions: the shipp feareth rocks, and the heart obstacles: The shipp suffers shippwrack vnder water, and the heart vnder the gulph of Iniquity. The shipp resteth in the Hauen, and the heart in Tranquility.

Now as in the Scripture there are three fortes of shippes specifyed; fo there likewise are three manner of hearts. Some compared to thipps which cary fruit, are fuch as are replenished with af- tantes. Tob. 9. fections and defires, with pleasures, and contentments of the world, which are enemyes of the present, and perpetually figh after the prou. 31. future. Other, are shipps of traffick, which are continually full of affaires, disturbances, great, and litle Cares that steale the repose Names That fit, of life from them. The rest are shipps of Tharfus in the Mediterr-Pial, 47. anean fea, which cary great desfignes, great earthly ambitions, and are very often toffed by most impetuous windes.

The third fource of our Appetites is a hot and fanguine Complexion, which in our heart enkindleth many defires like vnto a fire made with straw, violent enough in the beginning, but of nolasting: as on the Contrary cold people haue fewer desires, but are

more pertinacious in the pursuit of them.

It is fayd we must beware of man, who hath but one thing to do; because his thoughts being perpetually bent vpon one and the fame object he becomes extremely troublesome to those from whom he defireth the accomplishment of his defigne : fo must wee defend our felues from a man who hath but one defire: especially when it is inordinate; For we may eafily escape from such as have many cares, Time wasteth them, as fast as he produceth them; it is needlesse to oppose, or much to contradict them. Let their mindes rest, and you shall find the purpose they had in the morning to be quite gone by the euening, like the Ephemerie, which liues but one day. Now as for those, who have amassed together all the strength of their soule, vpon one desire, they are immeasurably vrgent, and cease not to persecute you vntill they have put their wish in execution.

The fourth is a certaine crooked winding of a heart, which is (it were) spungy and insatiable, joyned to a debility of spirit which apprehendeth want, and necessity, and this makes it to fasten vpon any thing to helpe it selfe.

Tertullian fayth that all these wandering soules, have no other derandum fain iffe profession in this life , but to be in wish , where they cannot be Terrall, I. de popersonally in presence. The end of one defire prouoketh them to witen,

Interpellat ad defi-

begin another. Their desires ressemble fruits that passe away, which in their latter season retayne some bewty of their first vigor. There ar emany who esteeme it a bitter busynesse to expect, and who had rather see their hopes cutt off, then to find out the way how to prolong them: but such are borne to defire, they are not pleased with a victory already gotten, you do greatly wrong them instantly to giue what they aske, they loue euen things vnlawfull, because they are fuch, and so soone as they are permitted them, they loose that place which they had before in their heart.

That the tranquility of dinine Essence for wwhich we are created, ought to rule the unquietne fe of our defires.

SECTION

Reason against vaine defires drawne from the diuine Tranquili-



Gainst this Passion I have two remedyes to propose in two Reasons, the first whereof is drawne from the first modell, which is the Heauenly Father, and the fecond from the fecond, which is the Incarnate word, fince in them are the most efficacious wayes for refor-

mation of the Table of the foule. As for the first, I say, that our foule being made to the Image of God, and for the possession and fruition of God, it will neuer rest but in the conformity of its vnderstanding and will, with the vnderstanding, and will of its Creator. Now, what thinke you would God defire, if he were capable of defire: what would he wish, to see, to know, & to have? nothing but himselfe :and in so much as he is eternally, and inseperably with himselse, he is not capeable of any impression of desires, whatsoeuer. Wee cannot be like vnto God without desires, whilst we are in the world; but we may, and ought to have but one mayne defire, which is God himfelfe.

Nazianz, in Na Helayos overas a Thien KKI angisoy.

Imagine your heavenly Father to be, a great sea of Essences, of perfections, & of contentments, a fea which hath neyther bottome nor shore, a fea wherein all the vessels of curious soules suffer shipwrack. Imagine with your felfe an Exemplary world, a vast world of wildome, of fanctity, of Intelligencyes, of liues, of Reasons, & of formes. There God inhabiteth within himselfe, being to him-Tertall. in Pra-felfe, (as fayth Tertullian) place, Pallace, world; there he is abforpt as in a huge Abiffe of delights, not to be imagined. He from all Eternity hath his felicity purely perfect, and concentred in his owne bosome, seeing he from all Eternity hath his sonne, his great and onely Conception, which emptyeth him without his emptynesse, which issueth from him without issuing forth, which abideth in him without distinction, of Essence, or confusion of persons.

He hath all his loues within himselfe since he hath his holy spirit, a substantiall flame of love, enkindled in his heart by his

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proper wil, which is the eternall and vnquenchable furnace of all Meeintelligentiam admittit folitudinis, chast affections. He hath all his desires limited and replenished; mediute sitatem pafince, as he fees nothing out of himfelfe; so he cannot defire any titur divinitaris. thing out of himselfe. If you imagine the sea (faith S. Augustine) d.s. it is not God: If you imagine the earth with fo many rivers which moysten it, so many hearbes & flowers which enamell it, so many off boc Deus, omnia trees which couer it, so many living creatures which furnish it, so que sunt in terra, many men which inhabit and cultivate it, it is not God; If you in homines & animamany men which inhabit and cultivate it, it is not God; If you in hia, no eff bot Deus. your thoughts figure the ayre, with all its birds to different in thap, August in Pal. 81. fo various in plumage, so diversifyed in their notes, It is not God. If you go vp to those Chrystaline, and Azure vaultes, where the Sun and Moon, and so many starres performe their carreere with fuch measure, It is not God. If you behold in Heauen innumerable legions of Angels, spirits of fire and light, resplendent before the face of God, as lampes of Balfamum lighted before the Propitiatory, It is not God: But God is he who comprehendeth all that; who bownds it, and incomparably surpasseth it:

All things (fay Divines) are in God by way of eminency, as in the Exemplar Cause which mouldeth them, as in the efficient cause which produceth them, as in the finall Cause which determines them: but they are in a manner so elate and exalted, that those same which in themselves are inanimate, in God are spirit, & life.

All the Creatures wee have seene produced in the revolution of fo many ages, are as Actours, which, God (who is the great Maister Quod factumes, in of the Comedy which is acted in this world,) kept hidden behind Ioan. 1. the Hangings in his Ideas, more lively, and more lustrous then they be on the stage. The world strikes the hower of their Entrances, and Exits, of their life, and death: But the great clock of God in his Eternity hath at one instant strucken all their howers. Nothing to him is vnexpected, nothing vnknowne, nothing new: All that, which tyeth the defires of the most curious; all that, which fuspendeth the admiration of the sagest, all, which enflameth the hearts of the most passionate; Lands and seas, Magazines of Nature, Thrones, Theaters, armes, and Empyres; all are but a filly dropp of dew before the face of God.

Then how can God but live contented within himselfe fince the smallest streames of the fountaine, which springs from his Ecte genter quasi bosome, may suffice a million of worldes? O vngratefull and faith-momentum flatera lesse soule, the same Paradise which God hath for himselfe, he reputate sour; ecce hath prepared for thee; he will, thou beholdest thy selfe, that thou exigues. O Libanus contemplatest thy selfe, that thou reposest thy selfe in his heart, non sufficiet ad sucyet thou flutterest vp & downe like a filly butterfly among so many redendum. Isa. 4. 16: creatures, so many objects, so many desires; perpetually hugry, euer distant from thy good, euer a Traytor to thy repose, & glory. Beggerly foule, which beggeft euery where, miferable foule (which in euerie place findest want in aboundance; Ignominious soule, vpon whole front all loues have stamped dishonour, when will thou rally

Mare cogitas non

THE PASSIONS

together all thy desi res into one period? when wilt thou begin to live the life of God, to be fatisfyed with gods contentment, and to be happy with gods Felicity?

That we should desire by the imitation of lesus Christ.

SECTION V.

HE fecond Reason that I draw from the fecond Mo-

dell, which is the word Incarnate, the Rule, and Example of all our actions, is, that Iefus Christ had no other

2. Reason of the onely defire which ther.

Plato lib.de ordine vniuerfi apud Viennam.

defire on earth butto fuffer, to be dissolued, and to annihilate himselfe for the glory of his heavenly Father, lefus had in fee by fubiecting rebellious powers to his scepter, and by gayneing, king the glory of soules of which he inferior had a second and by gayneing, his heavenly Fa foules of which he infinitely was desirous, even to the last momet of his life. The Philosopher Plato in the booke of the order of the Vniuerse, writeth that all the elements naturally desired to euaporate themselves in the celestial region, as it were therein to obteine a more noble, and more eminent state of Consistence. Now the deafe, and dumbe defire, which things inanimate, haue, to be transformed into a nature more delicate; is most apparant in the facred Humanity of the Sone of God, which although it alwaies remained within the limits of its Essence, it not withstanding had an ineffable simpathy with the Divinity, being totally plunged therein, as Iron in burning Coales. It in all, and through all, followed its motions, will, and ordinances, as true dyalls, waite on the Sun; nor had it any defire more ordinary, then to make a profusion of it felfe, in all it had created.

> Theology teacheth vs, that albeit the will of God were necessitated in certaine actions, as in the production of the love which fprang from the fight of God; not withstanding in others, it was altogether free, able to do, and not to do fuch, or fuch a thing according to his good pleasure; as at such or such a time to go, or not to go into lury. Able, of two good things which were presented, to choose the one, or leave the other, as to do miracles, rather in Iury, then in Sydon. Able also, to do the things ordayned him by his heauenly Father out of motiues and reasons such as his wisdome thought best to choose: In all those liberties, neuer pretended he ought but the glory, and service of his Father. Good God, what Sublimate is made in the Limbeck of loue, what euaporations and what seperations of things even indivisible are made in the five great annihilations which Theology contemplateth in the person of Iefus Christ.

Non volebat in Is deam ambulare. Iob. 7. 1.

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First, the Inseperable word of God seemeth to make a divorce, but a Diuorce of obedience, and to seperate it-selfe; but with a seperation alwayes adherent by the Condition of a forraigne nature transplanted into the Divinity. Secondly, he by a new mi- Radius ex fole, porracle permitteth that this humane nature, tyed to the diuine nature tio de summa, de spiritus firitus, o de be seperated from its subsistence, its last determination and sub- Deo Dens flantiall accomplishments. Thirdly, that Glory be seperated from Tertuli. Apol. 1.
the estate and condition of Glory, yielding his glorious soule yn Gregor, 1,28, mor the estate, and condition of Glory, yielding his glorious soule vp c. s. as a prey to Sadnesse. Fowerthly, he seperateth himselfe not onely from the fignes, and conditions of a Messias, but almost from the ressemblance of a man being be come as a worme.

Lastly he drawes himselfe into the interiour of his soule, of his owne accord, and wholy melts himselfe as Incense in the fire: In luch fort that S. Gregory very well fayth, that he is the Amber of the Prophet Ezechiel, enrobed with the heate of flames; but better faith Origen, who calleth him the perfume, which is annihilated for vs, comparing the will of the fonne of God, to a violl filled with an aromatique liquour, which one hath turned vp fide downe to empty it to the last dropp : so the desires and affections of Iefus gens, o ibus ardens are powred forth in the bosome of his heavenly father. But most est- inigne. pecially on the day of his, passion, for then was the time when the Origen in Cant. Prophecy of Habacuc was accomplished. It is thou who mountest upon vnquentum exinathy light-horses, and who bearest saluation in thy misterious chariot.

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I now leave those, who interpret this passage of the chariot of God triuphing in those vgly darknesses of Egipt. I leave those who Habacuce. 3. referre it to the second comming, I follow the Interpretation, Qui ascendis super which faint Ambrose presenteth vnto me, who calleth the Crosse drigg tug saluacio. a Gibet of Triumph, and others who terme it the true chariot of the glory of the God of Hoastes. I consequently say, that the light- Ambros in Luc. Horses of our Saujour, are his winged and flaming desires, which bare him more gloriously then Elias vnto the Throne of Honour, where he hath made a full confummation of himselfe, by the separation of his bloud and foule in that great facrifice, which putt heauen into mourning, the fun into Ecclipse, the earth into quakings and men the most stupid into affrightment. Oh! with what obedience, with what refignation did that dying Swan then appeare, when all the starres (as Dydimus relateth) about three of the clock after none weere feene in the heavens to enlighten his death. O! with what vnion of his will to gods will, he spake the wordes. O my God, oh my Father, Behold mee on the Pyle to be facrificed to thy divine Maiesty: My God, I have desireth it from the first moment legem tuamin medie of my conception, I have had the law of obedience engraven in my cordis mei. heart with a cheefill of fire, and an eternall charactar, and at this time (O my celettiall Father) I with it, I would it, and will protest it, whilst my soule shall be on my lippe, to have but one onely defire in the world, which is to annihilate my felfe ni occomplishing thy will.

The Condemnation of the enill desires of the vvorld, and the meanes hove to divert them.

SECTION VI.

Against cuill de-



ND yet thou (o disloyall foule) wilt in thy hart enterteyne a masse of Desires, thou wilt rather live among feauers and burning coales, then ty thy felfe to the will of God! Rebell, thou hast prostituted thy felfe on high and below, vpon the mountaynes and

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vnder trees, vnder Cedars, and on the Hyslop; so many great and litle Defires haue possessed thy heart. Thou miserable man to haue affection in store for a deceyuing creature who hath put the fword of division into thy mariage, to cutt assunder a knot tyed before the face of Angells and men! Thou vnfortunate mayd, vnlucky victime, to fill all the fayles of thy defires, for a man more light Inomnicolle fublithen the wind, and more faithlesse then Ice; whose wordes are but frondoso, tu profier. promises, promises but periuries, periuries but forsakings, and forfakings but difasters, and to have neyther heart nor thought for God, a father so benigne, a Saujour so affectionate, a louer so loyall. Thou, to burne aliue with black, and shamefull flames of rauenous auarice, and to haue no feeling for him, who hath the bewty of Fields, the ennamell of meadowes, the extent of feas, the riches of metalls, and all the Magazins of the vniuerse in his bofome. Thou, to run at random after transitory Honour, which glister like a worme in a peice of rotten wood, and which pricketh like a Thorne, & to not hold, simpathy with him who crowneth the heads of his elect with eternall garlands. Thou, to live daly in fitts of fire, and Ice, for a fleight toy, for a gorget, for a chopino, for a litle dogg, a parachito, for all that which I neither can, nor dare to expresse! O what a shame is it, that all creatures serue for snares, and prisons to hearts moy fined with the bloud of Iesus, and they not to be softned by this venerable shower, able to breake rocks assunder, and disfolue anuiles.

You will aske mee what you should do to be deliuered from this Tyranny? First, accustome your selfe to cutt away all superfluityes, whither of apparell, dyet, vayne company, or other delightes, which fight against the law of God. Reduce your appetites to a small cost, and take more care how to end them, then to cherish them. Resolue with your selfe to lopp off all your superfluityes, & to be contented whith litle, holding it for a thing most affured, that by how much the leffe you shal depend on your greedy defires, (which are most forward Mistresses, to whom you have prostituted your Christian liberty) so much shall you be the more neare to God. Secondly, if you feele in your heart some seedes of desires to

mi . & in omni ligno nebaris meretrix. Hierem. 1.11.

Defideria tua paruo redime, hoc enim tantum curare debes vi de finant. Senec.

fprout, and disquiet you, seasonably preuent them, otherwhile diverting them by fome lawdable employment, another while by pulling them vp with mayne strength in their first tendernesse, and neuer to let them to get strength to your prejudice. It is much more Non obtinebis ve easy to defend ones selfe in the beginning from a passion, then to moderate permiseris. the violence of the exorbitancy, when it is lodged in your heart.

Senec. ep. 116.

Thirdly, follow Aristotles counsell, and looke on all the objects voluptates abeunof pleasure, not such as they are, when they at first sooth sensuality, tes spetta fessas, but such as they be when they turne their backs to forsake vs. Lastly, que minus cupide excercize your felfe continually in the defire of ioyes eternall.

repetantur,

Behold all those things which enuiron you, all those honours, those riches, those pompes, as deceitfull, and momentorything es; Behold them as a flitting Company; Each daie vndo a knot of your flauery; Put your felf into the liberty of Gods Children, Place your felf in such a nakednesse of spirit that you may say, One and no more. Blind foule, how canft thou live one fole moment with fo many delites, which are as fo many daughters to mary? what a care must be had well to bestow them? whata feare to bestow them ill? what agrieffe that they are ill bestowed? Stupid soule, Canst thou rest with fo many bloud-fuckers fastned to the marow of thy bones, which draw thence all thy vitall humour, and make thee have alife which hath, nothing leffe then life, in it? Temerarious foule, who hast dared to thinke that forsaking thy Creatour, thou els where shouldst find a better match: Go, and see the obstacles which daily meete, with those who hunt after honours, fauours, and worldly wealth. Go, go, behold, and thou thal fee a thousand fishes fwimme in a pod after a rotten worme. How many battailes must thou wage, how many sweates of death must thou sweate, how many Iron gates must thou breake through, to content one onely of thy desires ? O how often will the heavens, and the Elements conspire against thy affections, which thou so voworthily, so disastrously hast placed?

O what bloudy forowes at thy death, when God shall draw a fide the curtaine of the citty of peace, and shall shew thee an infinite number of foules in the bosome of Beatitude, for having well difpoled their defires; and on the other fide, burning coles to expiate

affections ill mannaged.

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O what horrour, what Terrour, and what despaire, if the Angels come, and fay, with a voice of thunder, Foris Canes, and that we must wander vp and downe in affection with a hunger euerlastin- Apoc, st. 15; gly enraged after a good, we so many times have despised. O Iesus the defire of Eternall mountaynes draw to thee all my defires, fince thouart the Adamant. Iesus, the loue of all faithfull soules, take all my affections, fince thou art the Center of all hearts. Iefus the loy, and Croune of all the Elect, stay my floating hopes, since thou art the Haues of heart, stretch out an affisting hand to so many errours, & set me in a place, where I may desire nothing : but let it be fuch a place, wherein I may loue that wehich is infinitely amiable.



TREATISE FOVRTH

O.F.

AVERSION

The Nature, and Qualityes thereof.

SECTION I.

The Effence and nature of Auer-

formed.



Version is a passion apprehensive, disdainfull, of dista ftes, which is shutt vp as snaile in its shell, and hath no inclination to any things in the world. Couetoufnesse presenteth it many objects to see if it can snare it with a bayte; but it doth nothing but fly away, and th

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turne the face to the other fide: and albeit it feemes not to defire ought of all is offered vnto it, it neuertheleffe coueteth good, but goes towards it by By-pathes, and flight from all that, which feemes opposite to its felicity.

Well to vnderstand the nature of this passion, we must know, How Aue: fion is that as in motions of affections there is first made in the foule a love wholy simple, which is an inclination and a complacence towards fome object; From thence Defire is created, by which we confide the same obiect, not onely as good, and convenient : but as a thing absent, and out of vs, which we must endeuor to have, and to bring with in our power. But if we have the good happ to possesse it, from thence ioy ariseth, which is a perfect complacence, rayled vpon the possession of the thing desired. Likewise in passions which refift and oppose our heart, first a simple hatred is created, which onely importeth an Antipathy, and a certaine diffenting from the other obiect, which the vnderstanding proposeth to the will, as disaggreable, or hurtfull; Thence we come to consider this object eyther

eyther as farre distant, and hard to be auoyded, and then feare layes hold of our heart, or wee behold it more neare at hand, and very easy to be repelled, being wholy vnable to make any great or ftrong impressions vpon vs, as feare doth; and then it is properly called Auersion: but if the euill happen to be present, it is a vexation, and a trouble, and when it is past, there remaines a horrour, which we call Detestation.

We may , fay , this passion which is disgusted with all , hath no The character and thing so distastfull, as it selfe. There you behold a soule oppressed spirit subject to still apprehensive; still retyred, and ever harsh, and as nothing Aversion. pleafeth it, so easily it displeaseth all the world. If there be cause to name one, he will neuer call him by his name : but will fay, of whom speake you, of the wretch, of that fluggard, of that miser, of that ignorant fellow: or if he haue, some deformity of body, of that crooked peice, that crumpshoulder, of that vnfortunate Caytiue, who is much duller then a winters day or the snowes of Scythia! If a booke be to be censured, there is nothing worth ought in it, they are discourses, and wordes ill placed: If merchandize be to be bought, the shopp and storehouses of a merchant shall be turned ouer and ouer, and nothing found that gives contentment: If he be in his owne house, he makes himselfe insupportable to his domestiques, this Garment is ill made, this chamber ill furnished, this bed too hard, these dishes vnsauuoury; the wind at a doore, the creaking of a casement, the crying of a child, the barking of a dogg, all is trouble some to him; If a man of this condition be to be maryed, there is not a mayd in the world worthy of him, he must have one framed out of his owne ribb, as God did for the first Man, or suffer him to raise his loue in Imitation of Endymion, Humour of coy and Caligula; vp to the sphere of the Moone. But most especially, women, women of this humour are extremely troublefome; They have no imall busynesse to do, who are to find them out Mayd-servants, and nources; this is too rufticall, she hath nothing amiable in her ey, she speakes too big, her body is not stender enough; the other is a piece of flesh is not worth ought, needs must she be perpetually ypon chaunge; and out of too much curiofity to meete with good leruice, be the worst served of any woman in the world. Behold one distasted with professions, conditions, and offices, all displeaeth him; shall he become a Churchman? That seemes a slavery to wards him: shall he betake him to a sword? It is hazardous. To an office? nside t costes too much. To traffick? litle is to be gotten: To a trade? He thing annot find a good one: Laftly it troubleth him to be a man, and bring rould gladly enterteyne the Invention of Quids Metamorphofis to from e transformed into some other kind of Creature. There are young renches, who have much a-do with themselves : shall they mary? There is not any match likes them. This man is vnhansome, that other is but simple; This man too wayward, that too melancholy, ne too wild, another hath not living enough, nor that other, good difag-

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alliance; An angell must be fetched out of heaven to mary them. In the meane time some amourist learneth to daunce his cinque-apace, and to powder, and frizle himselfe to please this coy piece, whom nothing contenteth but her owne distastes. If on the other side this creature looke towards religion, fhe will multiply her paces, and visits, and will run ouer all the Monasteryes, and find none to content her: One is too indulgent, and another too austeere; The habit of this pleaseth, but the manner of liuing is distastfull; The flesh draweth vpon one side, and the discipline driues away on the other, and her wavering mind can resolue on nothing, but irrefolue on nothing, but irrefolution.

That admitted, and established in this manner, I say there are two fortes of Auersian, the one whereof is tyed to things, the other to persons, and both of them are of power much, to disturbe vs, if we feafonably feeke not to give remedy there to, in our most tender yeares before these dispositions waxe old in vs, and strengthen themselues to our preiudice. Now, I obserue we may find very, good remedyes out of the consideration of the divine proceedings of God, as I intend to let you fee the sequele of this discourse.

The sovetnesses, and Harmonyes of the heart of God, sheve us the way bown to care our Auersions.

SECTION II.

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Sap. 11. 15.

fence in intelle-Auall creatures.

The confideration of the loue which God beares to his and Trueth follow one another by a S une corrupteth good. There is nothing but finne which altereth and deprauething the goodnes of Ef by the ill vlage of it. S. Cyprian hath well noted it, when he layth of diuells that they were spirits impure, and sophisticate, who Cypriande Idol. haue lost their fincerity, and heavenly vigour by the contagion of spiritus in finceri, the vices of the earth, and who being once loft, cease not to ruins & vagi qui poffee men. From thence we behold, that as in adulterated merchandice, quamiter entities and in false money, there is allwaies some good mixed with the vigore celetti ter. bad; fo in these vncleane spirits, there is an Intellectuall nature, of veno coniagio recefferunt, non defi it selfe very good, which hath beene corrupted by sinne. God cannant perditi per- not but loue in them all that is his, as much as he detesteth all, which proceedeth from their rebellion : But if there be any thing louely

in creatures so miscrable, and forsaken, which is worthy to entertayne the heart of God, How can we have an Auersion against so many other things, which rest (as yet) in inno-

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It is an admirable thing, that the heart of God, is, as the Father God in his Effence of Harmonies, and doth within it-felfe accord things the most op-accordeth the dipolite. For we know all the world in this fouueraigne being is fences. more bewtyfull, better coloured, and more flourishing then, it is in it-selfe, yet there is no contrariety; water relisteth not fire; heate, cold; drouth, moysture, because it is a Sanctuary of Peace, where all diverfityes conclude in vnity. Greeke Hystories make mention Merueylous Temof certaine Temples, as was that of Adonis, wherein Lyons were ples, where Lyons tractable; that might come to passe from the industry of men, and not out of the vertue of the place, as Elian the Historian supposeth: Elian de animal, but heere we must say, the bosome of God is a true Teple of peace, Lis c. 25. which makes Lyons familiar with Lambes, and which vniteth all to it-selfe.

But to witnesse vnto vs, besides the intention which God hath to The sympathies dispose vs to Simpathy, hence is it that not satisfied to have vni- which God hath ted all the partes of the world, as those of an Egge, he giveth even wifely impressed to creatures insensible, certaine Bandes, & dumbe Amityes, which on Effences, end causeth them to seeke one after another, and to linke themselues together by Complacence, as we see to, happen in the load-stone and Iron, in the Amber and the straw, whither it be done by a substantiall forme which is hidden from vs, or whither it be by a transpiration and effluxion of their substances, as the Philosopher Empedocles thought; and which is more, if this Souneraigne workeman permit Antipathy among creatures, he hath reduced all to the good of community, fince it serues for the conservation of Species, which compose the bewty of his Vniuerse. So the contrariety betweene the Lambe and the wolfe is a perfect incitement to the conservation of this creature, necessary for humane life.

Some one may heere fay, that by perswading too much I per- How we ought to Swade nothing, for if we admit Simpathy for all which God hath governe our Auercreated, we then must loue serpents, and poylons, we must mise Nature necessarily rably fatisfy our hunger with all impure viands; which cannot be brings with it in done without distroying the principles of nature, which necessary and antipathies, and rily hath its appetites to good, and its auersions from many things contrary vnto it. To that I answere, we cannot wholy live without Fracastor, de sym-Simpathy, and Antipathy: For we well know that the knowledges i. 1. c. 13. of the lenles, of the Imagination, of the vnderstanding, come to vs by the helpe of Species, which represent vnto vs the quantity: ngure, forme, habit, motion, and rest of things, but about all the accord, and dissonance, from whence commonly arise in our soule. two affections, the one of Dilatation, and the other of Restri-

ction : For as the foule dilates and spreadeth it selfe to things which are delightfull to it : So it drawes back, and foldeth it felfe vp at the fight of all is vnpleafing to it, very well witneffed euen in the members of the body which extend or contract themselves, The first motions according as matters are agreeable, or disagreable to the heart. We do not heere intend to stifle all the first motions, which are not in our power, in so much as they are inuincible, & ineuitable. It were to no purpose to make long discourses to a man to exhort him, not Sence. 1. s. de Ira. to have fome smal quaking in his body, whe on a sodaine cold water is throwne vpon him, or not to winke with his eyes, when a glitte, ring fword is prefented as it were to strike him, or not to haue fome dizzynesse in the head, by beholding a precipice from a place on high: For all that is naturall, and may happen to men the most

are for the most

part inenitable.

One may reasona- moderate. bly fly that which is in any wischurt full.

tions, is not a be alwayes connon fit tibi cura, fed

magis vtere. Cor. 1.7. 11. One must take of rings of our Saujour. being too curious,

We do not likewise say, that we must not sly, not onely by the first motives of nature, but also out of Election and Reason, all that Nemo enim unquam which is hurtfull to the body, and health. No man (faith the Apobabuit, sed nutrit Ale) hateth his owne flesh, but cheerisheth, and entertayneth it as long & fourt eam, ficut as he can, therein imitating the tendernesse of affection which Iefus-& Christus Eccle. S. 15. Christ hath for his Church. I add, that it is not also my intention fram Ephes. 5. 15. Christ hath for his Church. I add, that it is not also my intention To seeke by law to perswade, that one should not seeke in the care of his life, full vvayes ones per yaccommoda things the most commodious, so much as Iustice and Reason will permit. Vve must beare with servitude (fayth this fore-alleaged thing of it selfe to Oracle) if we be engaged in this condition , but if one' can become free , I advise him rather to make choyce of liberty. Yet we are not ignorant, Seruus vocatus es but that there are many good men, who by the power of vertue fi potes fieri liber afflict their bodyes, and preferre contempt, aboue all which the world esteemeth, that they may conforme themselues to the suffe-

> But to rest within the limits of Civill life, I say, that although we may innocently vie the bleffings of God, and put nature to his fmall pittances; yet we must take heed of becomming too suspitious, too nice, and too apprehensive of those things which are not according to our appetites; for otherwife there happen great disturbances and yrksome, confusions of mind, which thrust the health of our foule into vncertainty.

It is a hard thing incommodityes of them.

First, when a spirit is too much tyed to its skin, and too much not to feele some bent to fly all the contrarieties of nature; It is very beggerly, and life being fo full suppliant towards its body, which is not done without much care: For life being replenished with great, and litle incommodityes, from which Kings themselues, cannot be wholy exempt : If one apprehend them too much he must live like a man, who would perpetually shut his eyes for feare of flies, & employ (almost) all his time which is so pretious, in the service of the flesh.

Secondly God for punishment of this nicenesse, will suffer that all we most feare shall happen to vs : a man many times falleth

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Rom. 8

into mischieffs even by fearing them, Death seemes to be onely God himselfeper? for cowards, and when one feekes for liberty by vnworthy wayes, Timer quemtime-

then is he involved in the greatest servitude.

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Thirdly, one is in daunger to fall into much discouragement, & dis. lob 1. 15. into fad dispaire when he sees himselfe slippd into matters trouble- One putts himself fome and very vexing, fince he fought to awoyd the lightest. For bue alivayes in inwhich cause the fages Counsell vs , willingly to accustome our sel-supportable anues a litle to euill, and of our owne accord to harden our selues, to viety. the end that when it shall come, necessity may make, that, more carni, vt secundum supportable, which we have already assayed by prudence. We on carnem vinamus. nothing to flesh to line according to flesh , faith S. Paule; and S. Ierome Hierom. in ep. ad in the Epistle he wrot to Aglasius clearely giveth him to vnder- Aglasiam, stand, that the profesion of Christianity, is not a profesion nice, and lazy; Nemest desicatain a true Christian enery day beareth the Crose, and renounceth himselfe, festio quotidie cre-S. Bernard fayd as much in one of his fermons vpon the Canticles. dens in Christiam, Fly (fayth he) to your beloned persecutour, that you, may find the end of o negat seipsum. your persecutions in the accomplishment of his will. It is a determina- Bernard ferm. \$5. tion from heauen, that we should see before our eyes, so many in Cant. great Religious men and women most austere, whom the divine adversary perquent Providence seemes to propose vnto vs, to extend, and glorify the talis sias, cui iam Croffe of Iefus Christ, and shew that all is possible to the love of God.

The Consideration of the indulgent fauours of Jesus-Christ tovvards Humane Nature, is a povverfull remedy against the Humour of Disdaine.

SECTION III.

F we be not yet throughly perswaded by these reasons, The example of the example of our Saujour ought to make vs a hamed: our Saujour ferues For when we more nearely consider his life, we find remedy to sweete that he not onely did not shew an Auersion from our Auersions. things despicable, but chose the most abiect, and con-

trary to Nature.

I aske of you, what attractive was there in humane nature, to draw him, from the highest part of the heavens to its love ? What faw he in it but a brutish body, a soule in the most inferiour order of Intelligencyes, all couered ouer with crimes, wholy drenched in remedylesse miseries, and yet behold laying aside those bewtifull Angels who did shine as aromatique lampes in his eternall Temple, he came vpon earth to seeke for this lost creature, pro-

digall of his substance, a foe to his honour, iniurious to his glory; and not content to reconcile it to his father, he espoused it, and vnited, to himselfe with a band indissoluble, putting it into the possession of all his greatnesse, to surchardge himselfe with its miferies. This is it, which is so notable described by the Prophet Ezechiel, when he setts before our eyes a miserable vngratious

We naturally have so much aversion from persons mishapen.

nasty, and infected, that we cannot looke vpon them: but if with these defects, we also there find a soule wicked, vngratefull, an enemy to God and men, we then conceyue such horrour, that one

E as "uda, & con. wretch cast forth vpon the face of the earth, wallowing in ordufulone plena & res, abandoned to all fortes of iniuryes, and scornes, whom the transful perte, vidi Prince of glory looketh on with his eyes of mercy, taketh to him, Elum meumsuper te, Washeth, clotheth, adorneth, and tyeth to himselfe by the band of & operui ignomi mariage.

had need to be more then a man, to endure them. Now, we were Difflicentes amati in this estate, which I speake of for besides the missortunes and Junus, vi feret in calamityes which encompassed vs on all sides, we were enemyes to

niam tuam,

Ezech. 16.

mus. Concil. Arau God, by having beene too much a frend to our selves; and which is more, we could not have one filly sparke of love for him, if it were not inspired into vs by him : meane while he accepteth vs, and appropriateth vs to himselfe among all these contrarieties. He Net persuntemps out of his goodnesse will not loose him, who through his owne wire patitur nec ab a malice delighteth to loofe himselfe; he then stretcheth forth his fugientem paterna hand vnto him when the other turnes his back, the one flyeth, and charitate insequi- the other pursueth this fugitiue with the pace of his charity, even fur, renocat, blandiur, & reuerfo into the shadow of death. He calleth him, he flatters, him, he cournon folum crimen teth him, and not content to pardon him a crime, he promifeth ignoseit, sed & re- him a Kingdome. What may one say of so profuse a Bownty.

Franco. Abbas 1, 3. de gratia.

melias sapieter pertulit, difplicet deli-

How can we in the world fo greedily feeke for all the contentments of nature, seing the God of nature so roughly handled in the world, which he built with his owne hands? we cannot abide the stinging of a fly, a noyce, a smoke, the sight of a thing which The humours of is in any, fort displeasing : a world must be made all of gold, and theworld arequite filke to fatisfy our defires. Iefus is the figne of Contradiction, reuecontrary to the renced in apparance, and in effect yield as a thing of nought. O how divinely hath S. Augustine expressed the humour of a worldly Displicet anari man, an enemy, to the life of God, in the booke he wrot of the reambabuit; difti- Christian Combat. Iesus was not wife enough, according to the tet impudicis, opinion of the world; He hath indifferently taken, vpon himselfe quia ex virgine na- all that which his heavenly Father would, not shewing any averperbu qued contu- fion, from things the most distastfull.

This is it which is hard to difgeft, it displeaseth the couetous cain quod crucia that he comming into the world hath not brought with him a tus eff; displicet ti body of gold, and perle. It displaseth the luxurious, that he was midis quod mortuus borne of a Virgin. It displaseth the proud that he so paest, & vi non viva borne of a Virgin. It displeaseth the proud that he so pafua videantur de tiently suffered iniuries : It displeaseth the nice', that he endured

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formany afflictions and torments : Lastly, It pleaseth not the time-fendere commin boe rous, that he dyed. Profane spirits cease not to say, but how can plicere sed in filio that be done in the person of God? and in stead of correcting their Dei. vices (which are very great) they find cauills at the persections of Christiano. Iesus Christ, which are most innocent.

The Conclusion against disdaine.

SECTION IIII.

VILL we still out of humour love things pleasing to Senfuality, and have a perpetuall distast against all, which may mainteyne vertue?

A Father and a Mother to have an aversion against It is a stame to their owne children vnder colour that they have some against one for defect in nature? and in stead of regarding them with an ey full of some defect of pitty, and Compassion to comfort their Infirmities, wipe away formity of nature, their teares, and prouide for the necessityes of their life, to leave vnder vearebovvad them at random in the storme; and if out of necessity we must do to loue him, them fome good, to throw them out bread in an anger as if they had committed a great crime to come into the world, in that ranke which the prouidence of God had prepared for them; what a shame is it to enterteyne amityes, and petty loues onely to please flesh and bloud; that if the eyes find not contentment, the heart will no

longer obserue fidelity. This creature, which had heereto-fore beene fo much beloued; is now forfaken, rejected, and vied like an excommunicate, hauing no other crime but some deformity of body, some infirmity, or other accident, nothing at all in its power to remedy.

A husband, Trayterous to aultars, and to the Sacrament of Mariage, barbarously vseth a wife who brought with her the wealth of her parents, and her owne Heart, and body, in lawfull wedlock: but now this carnall man taken in the fnare of his luft by a wretch and a prostitute, rejecteth a lawfull wife as if she were a serpent or the froth of an enraged lea, els where to satiate his brutish. nesse, to the prejudice of his reputation, and the death of his Soule. Must I heare produce the actions of Insidels to cofound ours?

One Mnesippus relateth in Lucian, How that he one day seing tucianus in To-a man, comely, and of eminent condition passing along in a Coach xaride. with a woman extremely vnhansome, he was much amazed, and a Pagan, who rea-fayd, he could not vnderstand, why a man of prime quality; and cheth vs povverof fo braue a presence should be seene to stirre abroad in the Com- ouer our Auerpany of a Monster. Heerevpon one that followed the coach ouer fions. hearing him fayd (Sir) you feeme to wonder at what you now

fee; but if I tell you the causes and circumstances thereof you will much more admire. Know, this Gentleman whom you fee in the coach, is called Zenothemis, and borne in the Citty of Marfeil. les, where he heeretofore contracted affirme amity with a neighbours-Cittyzen of his, named Menecrates, who was at that time one of the chieffe-men of the Citty as well in welth as dignityes: But as all things in the world are exposed to the inconstancy of fortune, it happened that having (as it is thought given a false fentence, he was degraded of honour, and all his goods were confiscated. Every one auoyded him as a Monster, in this chaunge of Fortune; but Zenothemis his good frend as if he had loued miseries, not men, more esteemed him in his aduersity, then he had done in prosperity, and bringing him to his house, shewed him huge treafures, conjured him to share them with him, fince fuch was the lawes of amity: The other weeping for ioy to fee himfelfe fo enterteyned in such sharpe necessityes, sayd, he was not so apprehenfine of the want of worldly wealth, as of the burthen he had in a daughter, ripe for mariage, and willing enough, but blemished with many deformityes. She was (fayth the history) but halfe a woman, a body mishapen, and limping, an ey bleared, a face disfigured; and besides she had the falling sicknesse with horrible convulsions. Neuerthelesse this noble heart, sayd vnto him. Trouble not your selfe about the mariage of your daughter, for I will be her husband. The other altonished at fuch goodnesse, God forbid (fayth he) I lay fuch a burthen vpon you. No, No, replyeth the other she shall be mine, and instantly he maryed her, making great feastes, whilst the poore Father was rapt out of himselfe with admiration.

Hauing maryed this miserable Creature, he honoured her with much regard, and made it his glory to shere her in the best company, at a Trophey of his Frendship. In the end she brought him a goodly sonne, who restored his grand-father to his estate,

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and was the honour of his family.

Ogood God! A man of the world, to speake, and do all this for worldly amity, to commaund ouer himselfe in all the great auerfions of nature, to content a frend! To act all these admirable prodigyes, in sight of all the world for the satisfaction of a morall vertue! And can it become vs to play the nicelings, and so much to
gine way to our auersions to forsake the law of God, Nature, and
our owne saluation? Will we never vnderstand the saying of S.
Iustine; That to live according to the propensions of Nature, is not
to live like a Christian?



TREATISE FIFT

DELECTATION

That Delectation is the scope of all Nature, Its Essence, Objects, and Differencyes.

SECTION I.



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OD feemeth to have made all things for Delectation, God had made all fince euen Creatures which have no toule nor Reason, Creatures to have haue a dead Delectation applyed to the place, and end Delectation, for which they were, made. Had fire fense, it would triumph for ioy to fee it selfe in an eminent place, and

the stone would receyue contentment to be below, the Iron would fmile to feele it felfe enchayned by the charmes of the Adamant, and astraw to behold it selfe caught by the Amber.

Now for as much as these things are without judgment, all their ioy confisteth onely in the cessation of their motion, which is done when they are arrived at their proper elements. Creatures the most eminent haue a sensitiue knowledge of things agreable to them, and do infinitely reioyce in their possession, and frution; But man who worketh by more powerfull and exalteh engines of reafon, is created to participate in Ioy, not by a dead Action but by Forver things co-an understanding, and a reasonable fruition. And that you may pose the solid Dethe better conceyue, wherein the ioy of a reall Man confifteth, you must know, it is composed of fower things, the first whereof, is that to receyue one must have an object pleasing, and delight full, which is as the Basis of Reioycing; and secondly a faculty capeable to conceyue, wherein the ioy of a reall Man confifteth;

you must know, it is composed of fower things, the first whereof, is that to reioyce one must have an object pleasing, and delightfull, which is as the Basis of Reioycing; and secondly a faculty capeable to conceyue, and know this object which in it selfe naturally disposeth to Delectation; from whence it commeth to passe, that a Beast will heare the brauest and best Lutenist in Fraunce without any pleasure; because, it hath not eares to judge of it: Thence we must go to a third degree which is an affection toward Why divels love this object, otherwise had it all the perfections in the world, there

not God, who they knovy to be fo amiable,

is no contentment taken therein; from whence it commeth that diuells albeit they have a certaine presence of the souveraigne of allobiects, which is God, and have a certaine knowledge of him; they cannot find any repose therein because they loue him not. To conclude, the accomplishment of pleasure is the presence, possesfion, and fruition of the good which is knowne to vs, and which we loue : For from thence proceedeth a sweetnesse, vitall, lively, and delicious, which powreth it selfe forth into the bottome of our soules and diffuseth it selfe vpon our senses, as a gently dew falling on plantes. See what Ioy doth, if you have never well tryed it; which is indeed nought els but a satisfaction of the soule in the enioying what it loues.

But now atthis present to expresse all the obiects, and particular causes thereof; is a discourse, which rather extendeth in length, then establisheth any solid verity, Yet I thinke one may vnder. take to affirme there are three fortes of ioy: some are wholy divine Three fortes of and inspired, as those of holy Confessours, Virgins, and Martyrs,

who reioyce in the practife of vertues, in austerityes, and Tormets; other are indifferent, partly humane, and civill, as are the pleasures we take in the bewty, and diversity of naturall things; honest amityes, and sciences; in honour and estimation; in the successe and prosperity of affaires; and in the excercise of great charges: Other come from the Base Court, and from animall nature, as are the pleafures of eating and drinking, of feastes, of banquets, of love, of dauncing, of sportes, of playes, and of leasting.

Contentments are then in'pleafing obicas,

joy.

Euery one measureth his likings by his owne nature and condirather in the will tion, and one may truely fay, that pleasure is not properly in things exteriour, but in the interiour of our wils, & appetites. See we not, that all colours have no luftre in the night time, and that necessarily light must awaken; and put them in possession of being coloured: so all objects in the world are of the same nature, they are dumbe, dead, and infensible, vnlessethe ray of our will reflects on them to actuate them, to fet them a worke, and of them to make matter of our delight.

If pleasure sprang from the quality of creatures, it would be alike in all hearts, and neuer would any thing, which is pleasing to one, be yrksome, or distastfull to another: but since we see so many diverfityes in the contentments of particulars, and that one selfe same

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OF AVERSION.

129 man is sometimes displeased with that he hath most affected, we may well fay, there is some secret in ioy which is not derived from any thing els, then it selfe. Chiron could not endure to be a faigned God, because he daily saw the same things, Polycrates was impatient to have Felicity fixed vpon him, and fought of his owne accord, to become vnfortunate, as one glutted with his owne

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There are thousand fantasticall tricks in a spirit ouer much contented with worldly blessings, needs must our appetite in the same Tone meete with obiects, to accomplish our felicity: Wherefore it much importeth to habituate it in delight, which ariseth from things good, and laudable, to purchase its ioyes at a low rate, to haue them continually within ones felfe, without begging them from elswhere, which will neuer happen but by flight from, vnlawfull lustes: and by the application of our mindes to things diuine. For which purpose I will heere represent vnto you the reproach of euill pleasure, that you may adapt your selves to the fourres of the delights of God.

The Basenesse and gyddinesse of sensuall voluptuousnesse.

SECTION II.

VICKED pleasure is an inordinate delight in sensual The effence of things, proceeding from a soft, nice, and effeminate this Passion. things, proceeding from a foft, nice, and effeminate this Pallion. foule, which adhereth to its flesh, and excessively loueth it, and which also often proceedeth from a spirit become cold in the love of God, and dark-

ned in the knowledge of the bleffings of the other life, from bad education, and from many vicious habits contracted in youth: straunge is the dominion of Flesh, and admirable the sway of plea-

Figure vnto your selfe that you in a Table see Edifice which the Prophet Esay calleth, The Temple of pleasure. It is a house of delight, De'abrum volupta. where one entreth in by five gates, which are all crowned with tis. Ifai. 13.21. Roles, and cary the badge of youth, and prosperity. The fine gates are the fine fenfes by which all the passages are made into carnall pleasure, and which according to their nature are perpetually but vpon fenfuall pleasures, and vayne delights of the world. When one entreth into this house, he instantly feeles the smoke of meates, he heareth a great noyce in the Kitchin, and mixed with it a confort of diffolute people who chaunt, that, which those misetable foules fung in the booke of wisdome. Come, let us enion pre- Venite finamur bo-

fent

nos impleamus & non pratereat nos nemus nos rofis, antequam marcefcant, nutlum pratum fit quod non petranseat luxuria nostra.

mis que funt, & v- fent ble sings, and let vis not torment our mindes with the time to come, quam in inventure let Us make much of creatures while they are in our power, let Us take profceleriter. vinopre perity by the wing , whilst youth smileth on vs. Let vs spare neyther rich tiofo, o unquento wines, nor perfumes; the flower of time flyeth away, lay hold of it who can: Let us make coronets of roses before they wither, and let there not be a flos temporis 3cor o- meadow, wherein our sensuality wantonly sporteth not.

Then we behold a great number of those drunkards, of whom the Prophet Esay speaketh, who are vpon the side of a river, called the Forgetfulnesse of God: some of them are frizled, powdred, musquifyed; other smoke-dryed, high coloured, and Fiery faced, other pale, meager, and out of countenance, some drinke, eate, and make good cheere so prodigiously, that Nature doth even burst for anger : fome toy, sport, and trifle among women of their owne humour; others frumble vpon a lute, sing ayres, and prattle to please themselues; other shuffle Cardes, shake dice, and pitch battayles at the found of money; other dessigne straunge new dances in their fantalies, and to conclude all of them have no other ayme, but the satisfaction of sense, and the slauery of the Flesh.

The image of nice ones.

You see likewise among these heapes very many of suspitious nicelings, who have as great a care of their health, as if the Species of men were to fayle in themselues. There are many people, who never by experience knew of what colour the Crifping of day was, and who aswell also may vaunt, as the Sybarite, that they neuer faw the fun eyther rifing or fetting. Alchymists labour to turne copper into gold, but these men commonly turne day into night, and seeke for elements a-part to distinguish themselves from other men, as being not made of the same matter with the rest. They perpetually pick quarrells at the ayre, the windes, the feafons; and there is scarcely a day cleare enough for them: they must keepe their chambers, learne the trick of dineing in their beds, to beware of Planets, and Moones (as great enemyes) and to feare the Serene as if it were some flying serpent, which came to robb them of their Life. Heate, cold moysture, drouth, trauell, the way, are hostilityes with them, against which they proclaime an euerlasting warre. All these kind of people would willingly make Epicurus his vow, which is neuer to haue any trouble, nor euer would they be dispensed with in it. If there be the least shadow of some sicknesse, Phisitians upon Phisitians must be consulted with, all the world must be enterteyned with an imaginary euill, remedyes must be fought for, on all fides; Drugges every hower, and of all kindes fent for, fo long, vntill they have made an Apotecaryes shopp of their bodies. But if really they be fick; Hippocrates, and Gallen must be rayled against, to feele their pulse, so few Phisitions they find to their liking, and then battayles must be waged to take a medicine, or to receyue a prick of the lancet, if peraduenture the apprehenfion of it be lodged in the giddinesse of their braynes. When Death comes to looke on them, he must have a gilded Maske on, and be clothed

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clothed with a garment of white fatin, embrodered with perles; and a litle fythe of Chrystall put into his handes, or a filuer dart;

for they extremely feare the stroke.

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Lastly, to be short, you in this lodging observe infinite many, who neuer make vse of their feete, and as litle of their head, but to trouble all the world: such as cannot eate one morcell but with filuer forkes, nor cannot spit but vpon the same metall, such whose viands must be more choyce then were vsed in those auncient feastes of false gods; There is not a Cooke, a groome, nor a maydferuant can content them to many fathions, fingularityes, and feruices there are about them; you would fay their life is a continuall facrifice replenished with ceremonyes, euery day they must be vpon chaunge of officers, and he who accommodateth not himselfe to their humour, is their open enemy. Were it not better for one to dy a thousand times, or to line all the dayes of his life tending the most skittish mule that is, then to do such service to his body?

The Sublimity, Bevvty, and Soveetnesse of heauenly delightes.

SECTION III.

VRETCHED Soule! if thou yet art not grieued Remedyes? to lead affe, an enemy to the Croffe, odious to Rea- is in God, fon, insupportable to men; and if thou seekest ioy, and contentment, for which it seemes to thee we are borne, lift vp thine eyes, and behold delight in its

fource, which thou wilt neuer find but in the house of God. The wine of Palmes makes all other wine vntauuoury, and men to be temperate; So the contentment which commeth from things divine, blotteth out the memory of all fenfuall delectations,

One grape alone of Ephraim is better worth, then all the wineyards of Meliorell racemus Abiezer. One fole pleasure taken in heavenly obiects, is a thousand Ephrain vindemis times more to be effeemed then all the Contentments in the world, Iudic. 8. s. whole defire is nothing but fire, fruition but disturbance, and losse but repentance. All the pleasure of God, is in God himselfe, he hath his Halls, his orchard, his delights, his Cabbinet, and his Pa-himselfeenioyeth radile in his owne bosome, he alone is an infinite good to him-his contentment, felfe, and fustinent in all the latitudes of his beatitude, he enjoyeth it from all Eternity, having no need of any creature, to augment the pleasure of it, and to accomplish the glory of it; and it of neceffity he must have company, & amity to make vp an accomplished good, he neuer needed more then the most sweete, and louely fociety

God possetting

fociety which he found before all Ages in the Trinity of persons; amongst whom there is a soueraigne Communication, of blesfings, joy, counsells, and nature. How, it is an admirable thing that the same good which God out of necessity hath for himselfe, he hath prepared for vs through Charity, and will not we have any other Paradife, then himfelfe. Maifters will not have any thing common with their feruants, and if they could they would not breath the ayre, which ordinary people daily draw in without any difference; but would create another more pure, and delicate for their owne vie. God all good, and all bounteous doth quite contrary: For all that which is greatest, most rare, and most to be wished, is Beatitude, which bowndeth the defires of all the world; and he hath shared it with vs, not dividing it, fince, he will that euery one of vs possesse it without division, as he enioyeth himself without distinction of felicity betweene persons. O what a shame is it, that a soule created for the delight of God, beggeth its contentment from an ape, from a parrot, from some sawce, from a Dawnce, or other thing more contemptible.

Three confiderable qualityes in the bleffings of God,

The bleffing of God hath three things, observed by S. Thomas, which merueylously recommend it, to wit, that it is most generall, most intimate, and most durable. If we fownd the like qualities in the pleasures of the flesh, I should thinke they were wise, who provided themselves of them, but if there be nothing lesse in them, then all that which a well rectifyed soule may desire, why pursue we them to enslame our thirst and provoke our appetites? As for what concerneth Generality the benefits of sense have this want; they, never generally delight, since the trayne of the peacock which pleaseth the ey, with its diversifyed payntings contents not the Tast at all and that which pleaseth the Tast doth not necessarily please eyther the toutching, or smelling. Otherwise, doth gold recreate, and otherwise light; every creature hath its propriety; and nature which limiteth the vertue thereof within a certaine cir-

Aurum tuum pax est nature which limiteth the vertue thereof within a certaine cirpredictua pax, vita cumference; God is the obiect which gathereth together all de
sun pax, Deus tuus lights, as he vniteth all bleffings. O man thou callest heere vnder
sideras pax iibi erit the litle of Contentment, all that pleaseth thee: Thy gold is thy couquia bocaurum quod tentment, and thy Farme thy contentment, and thy life thy contentment,
tibi est non potest
esse argenium, quod but God is a contentment, which conclude thall other pleasures: among
vinum est non potest those obiets which charme thy senses, that which is siluer cannot be gold
esse pant, quod tibi
sux est, non potest and that which is wine cannot become bread, and that which is light, canesse potus, Deus tuus not serve thee for drinke: but thy God is that alone which conteyneth the
soum erit tibi.

Aug. in Psal. 36.
Secondly if we regard the manner of delighting, all pleasures of

Secondly, if we regard the manner of delighting, all pleasures of sense passe but to the outward skin, and if they come to penetrate farther, they beate downe our senses, which are not long able to beare an object so violent, although it be gustfull and pleasing. Our soule alone, as it in its nature, is not mingled with that matter, which tyeth things corporall, it hath a capacity all most infinite of

not

not being weary of its object; and God who is a spirit-Creatour pierceth in into the bottome, and ouerfloweth it with eternall felicities. For, as for the third confideration we fee all fenfuall deletations passe along like a Torrent, which runnes through a valley : but the bleffings of God euer flow with an affluence which Hugo I. 1. Mifcelneuer dryeth, and therefore Hugh of S. Victor very well compared lanorum, titul. 2. the fauors of heaven to a miraculous oyle, which the Prophet Eli-vafa descium mundi zeus obtayned by his prayer for the good widdow: for as ordinary leum munds in valis oyle daily decreated in the veffels wherein it was put, this quite deficit, contrary fo multiplyed through the bleffing of the Saint, that the woman was enforced to fay, she had no more vessells to put in. And how many see we in the world, who keepe a wicked sleight pleafure as a dropp of corrupt oyle which comes to nothing, and fadeth away as if it be not spent, whereas the consolations, of heaven do fometimes fo fruitfully overflow vpon faithfull foules, that they confesse they have not a hart large enough to conteyne them. O foule, really penurious, worthy of all the pouertyes on earth, whom the riches of heaven cannot suffice! what hast thouto do with those standing puddles of Egipt, which do onely enstame thirst in thye veynes? wilt thou neuer feeke for thy refreshment in the Cesternes of Bethelem.

The Paradife, and Ioyes of our Lord, wwhen he was on the Earth.

SECTION IIII,

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atter, iteof not ET vs in the second instance behold what ioyes, Our Lord passed and what pleasures the Incarnate word made choyce all his life in conof in this life, fince it must serue vs for a modell. were necessarily Verily were there a man in the world worthy to live due to him, to give in perpetuall delight, it was he in whom the heaven-weane our felues

ly Father had chosen to place his heart, his loyes, and content-from them. ments. It is he who called by Saint Augustine. The Sommary of dilectus in quo mibi all power, the Treasury of vertues, the flower and quinte-essence of con-benecomplacui. tentments, the sweetenesse of delightes, and the perpetuall banquet of Math. 17.5 Angels. As supremely potent, he might afford himselfe all the pleasures of Monarchs; as correspondently vertuous, he might lanctify them in his owne person: As being in possession of the most pure delight (in such fort that the onely aspect of his face fer famma, thefaurus ued for a delicious feast to all the blessed soules) he seemed to virtuium, flos debe inseperable from ioy : He notwithstanding would take so poore lettetionum . ema

Totius potefigiis

Maria.

consider angelo- a part in the comforts of the world, that he who will confider, and rum. August. ho- behold the whole Table of his life from the time of his birth to his death, shall find he chose the life of a Halcyon who liueth among thornes, whereof her nest is made, and on the trembling agitation of waters, which ferue it for a mouing chariot. The life of Iefus Christ was a thorny life among a thousand difficulties which enuironned it on all sides, a life tossed with a thousand afflictions, which afforded him no rest; a life like vnto a piece of Tapistry wrought with threads of gold, wherein there, was nothing but thickets of bryers, and brambells: Good God! if we be threatned by some euill, we try all manner of helpes, we offer vowes to all the faintes and make heaven and earth to conspire (if we can) to free vs from it : we beleech God to do miracles in our behalfe, that we may fuffer nothing, and he doth a perpetuall one in himfelfe, to endure all, which a supreme cruelty could inuent, and an equall patience fuffer. He permitted sadnesse to seyze on him even in the bolome of Beatitude, as if a king should give a sergeant leave to bring him a fummons in the midst of the pleasures of his Table. The too most triumphant daies of his mortall life seeme to be, that, of his Transfiguration, and that, whereon he made his magnificent entrance into Ierusalem: And yet on this he wept, as moystening his triuph with teares from his eyes, and on the other Moyfes and Elias, who appeared by his fides, to serue as Oratours in his prayles; spake of that he was to fulfill in Ierusalem (to wit) of his excessive sufferings, as if one had proclaymed to Cesar the sentence of his death, at the instant when he entred into his Iyory chariot; to be drawne by fower white horses. Iesus Christ was at that time in a body all resplendent with lightes, which was as a chariot to his foule, and he would be entertey ned with his passion, mingle the Cypresse with the Lawrell. I do not wonder the Fathers have applyed to him the passage of Genesis. I will put my bow in the clowdes. This, verily was the Rainbow of the Celestiall Father, which

Arcum meum ponam n nubibus. Gen. 9.

shone, and showred both at one time: For we fee this, goodly Meteor all composed of clowdes of Glory, which serue as a Mirrour for the fun, ceafeth not to power downe it felfe in rayne vpon our heads, so the Saujour of the world in the pauillion of the Beatitude of his foule all couered ouer with fires and lightes, had eyes weeping ouer the finnes, and miseries of men. Where thinke you were August. 1. de In- his ioyes? S. Augustin will tell you. The soule of Ieus Christ was carnacione Verbi. perpetually content, because it was drenched in God his father, as a dropp of dew in the Ocean. It was ever in the place of pleasures which were borne with it. All it thought, all it did, all it aymed at, was nothing but God, and from this so perfect vnion, waited on by immortall ardours of his love, it derived its Immutabilia tie.

The foule (besides these delicious Torrents of beatifique vision which ouer flowed it) drew its confolatios from the very fufferings it endured for the glory of the divine Maiesty. It drew them from the destruction of Idols, and from the confusion of diuels, which yelled being now dispoyled under its feete; from the exaltation of the Church in lufferings, and perfecutions, from the glory of fo many foules, who fayled from the red fea of their bloud to eternal! rewards; from lo many holy Virgins, who were to follow the standard of the purity, which his Mother did first of all place on his Aultars; from fo many Doctours who should be borne to beate downe herely in so many battels which were to be waged throughout the revolution of Ages; from fo many Confessours who should bedew themselues with teares of penance, and burne themselues in a Holocaust of sweetnesse. All was presented vnto it, as in a burning glasse; the rayes whereof reflected in diameter vpon its heart to fett it all on fire, in such fort, that it was then like to the great Angell of whom the Prophet Zachary speaketh, who fat vpon a red horse among gardens of Myrrhe, which are the Hierogliphes of loue, his red horse was the ardour of his celestiall affection, and the braunches of Myrrhe so many elect soules, which were even then in the Booke of his Prescience, wherein he tooke vnspeakeable delight.

Against the Stupiditie and Cruelty of vvorldly pleasures.

SECTION V.

ND now (O disloyall foule) to be called to the fociety of the ioyes of the celestiall Father and of the fonne of God and to despite them for a miserable fanfy of pleasure! Ah, illusion! Ah witchraft! what sense is there to feast perpetually; and to line

in the profule excesse of Tast, and gourmandize; which you shall one day have more cause to curse, then cherish, whilst so many poore Widdowes, so many litle Orphans, and people heeretofore fortunate, now necessitous, euen to the extremity of penury, haue not dry bread to moysten it with their teares, before they eate it? When have you enquired after their Calamityes? When haue you opened an ey to behold them? When haue you, to much

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as made a ray of mercy to reflect on so pressing and deplorable IngFate Deo, tibi miseries ? Go (O thou sungratefull to God) traytour to the owne saluantequam hossis pau tion, enemy of the poore, scorne of the rich, and prison of humane perum, divitumno. Nature, who keepest it shut up in the bowels of brasse, not sufferance natura. Chrysol. serm ring it so much as to behold its like. What wilt thou answere to the

voyce of the bloud of fo many poore who will plead against thee at the day of judgement, if thou from this time resoluest not to cutt off, thy superfluityes, to comfort their afflictions? where wilt thou find any to recease thee into those celestiall mansions, if thou dost not visit the poore in their Hospitalls, and Cabbins, abandoned by all the world? Where wilt thou find rewards from heauen, if thou lowest not liberalityes on earth? O thou nice wanton, who wiltst perpetually be observed, according to the giddy fancyes of the exorbitant spirit, and the many sufferings which have couered, & swallowed vp the third part of man-kind neuer to enter into thy thoughts! Of what flesh, of what bloud, of what bones dost thou thinke thou art made, to defire heere to be serued like a demy-God, and to walke on the heads of men? Ignorant of thy felfe, nay Hangman of thy felfe, who canst not live, without so much prodigallity, superfluityes, and seruices, not knowing that the first imitation of God, is to depend litle in the world on ought which concerneth the seruice of the body. O thou old rauen of the Deluge, who still art tyed with a long chayne of seruitude, to a wretched piece of Carrion, which hath exhausted the wealth of thy purse, and brayne! Is it then infamous pleasure for which thou halt renounced the delightes of heaven, for which thou hast betrayed thy saluation, and trampled under foote the bloud of Testament, and thou not yet so vouchsafe to open thy eyes, to fee the hedlong ruine which threatneth thee? Vnhappy Bacchanalians, who make Temples to be confecrated among Christians to Idolatrize you; where will you find any place to lodge you in, vnlesse you meane to leape, and skipp vpon the bloud of the lambe? Hence with ryot, curiofitie, sportes, feastes, and dissolute delights; I pronounce it, I publish it alout, They are the Apostacyes of

Nam. 11. 34.

tinismes.

Trayterous pleasures, pleasures enemyes of the Crosse; see, see, at the doore of the house of these Syrens, the sepulchers of Concupiscence, which stinke, and smoke still with the disastrous carrions of those vnsatiable bellyes, which made warre against heaven, to have daintyes, which they no sooner received into their throtes, but the anger of God sell on their criminall heads: and do you thinke that following their stepps, you shall have better successe? See, see Lothes wife turned into a statue of salt, who still crieth out with an eternall voyce over the burning ruines of Sodome, and sayth. For having looked back on a voluptuous Citty, yea on

Christianity, if you dayly go about to countenance these liber-

Genef, 19. 16.

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the flames of my punishment, behold me chaunged into a piller of falt, that all posterity may know, that Bodily Lustes are like vnto falt water , which well may irritate thirft , but neuer can Num. sf. 4. quench it. See see likewise those Princes glutted with delightes, Tolle cuncles Princrucifyed right against the fun, which at their death reproacheth pende cos contra fo them with their crime. O voluptuous ! O carnall creature! the time lemin patibuli quia will come, when those members which thou wouldest not crucify exformications by a holy mortification on the Crosse of Iefus Christ, Shalbe cruci-derunt sacrificia fied on the Crosse of the bad thieffe, by the paines and torments Beelpheger, which the Iustice of God shall send thee, and it shall be sayd; Crucify, Crucify him against the sun, that he dying may see him, whom he hath despiled; that he may see the sun of Iustice, against which he hath spitt; that, he in Idea may see the splendour of eternall delightes which he hath left, to ty himselfe to a dughill, that dying, Iefus may reproach him with his fenfualities, his disfolutions, and ingratitudes. O God, rather hayre-shirtes, fackcloth, ashes, fackes, Hie vre, bie fees thornes, fastes, autherities, and sharpe rasours, then to fall into mode in attenum fuch ignominy.

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The Art of Ioy, and the meanes how to line contented in the vvorld.

SECTION VI.



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on he NE of the best artes in the world is how well to re- The art of loy, ioyce, and the man who findes out the mystery of it, doth more then if he had discourred the fountainehead of Nilus, or the countreyes which produce gold and diamonds. I will give you a breiffe method of it,

to conclude the treatife of Delight; and place your foule (if you will take so much paines as to obey reason) in the state of a most fincere tranquilitie.

You must first of all imagine with your selfe, that the earth whereon we live is not the region of ioyes, and what industry foeuer we may vie, we shall not any long time of our life be impenetrable to cares, and Sadnesse, which commonly grow from our condition.

It was a fanfy in King Abenner to be desirous to breed up his s. Damasten, sonne in continuall pleasure, neuer suffering him to be toutched with the least impression of so many discontents, which occurre in the course of mans life. For which purpose he caused him to be educated in a pallace, which feemed to be confectated to merri-

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ments, and delights: all, which Art and nature could do to make man contented, was shut within this circuit, and the Father permitted not any thing to be presented before his sonnes eyes, which might have the power any way to displease him. In the end this happy creature was troubled at his golde Cage, & delicious prifon He had a defire to behold the world, and having before never feen about him but flourishing troupes of youth endowed with ftregth garbe, and health, enioying full prosperity, he at his goeing ou of the pallace met first, a begger, then a leaper, lastly a man a worne with age, which fight instantly moved his heart, toutche

with much compassion of the miseries of mans life.

Symmach.ep. I. 1. Sic nati fumus vt denis fenfus est.

Cares enter into vs by the gates of the fenses, let them be neuer fo well garded, and if we have not wherewith all to be contrictated our owne felicities displease vs. Vpon which Symmachus hat very well observed. That We are borne in the world much rather for Sepius adnersa fan. forowes then ioyes; pleasures which accoust vs stay not long with vs, the gamur, & bona v. haue winges to for fake vs , but to fay truely, weetest thinges in the world breuis vius , quam are given vs for a vie as short , as the sense there of is feeble. And that which the more is to be lamented is, that wits the most subtile are ordinarily the least satisfyed; they are more greedy of the time to come, more distasted with the present, lesse forgetfull of euill past They burne themselues with their proper light, and many times to auoyd an honest captiuity, they frame to themselues a thousand fetters. It is no difgrace, but the defire of many, to be a beaft a litle, to live the more in repose; and to leave the tree of Knowledge, to gather the fruite of life. Now albeit we cannot arrive in the state of this present world to a fulnesse of felicity, yet there are meanes somewhat to mannage our life, and to lead it in innocent content ments. To reach this happinesse, it is necessary first of all to have conscience very cleane, and free from remorces, from crimes, and from finnes, never well expiated; For that is it, which lighteth vo Torches, and which causeth furyes, and Tormentors in the midft of a heart troubled with specters of its owne wickednesse. What ioy a man haue who hath God his enemy, and who feele the divine Iuflice to shoote lightnings, and shake thunder ouer his criminall head? nay may we not fay, there is not a moment of his life, which is not steeped in the bitternesse of his thoughts; There is not a Thunderclap which feemeth not to rore for him: There is neither an anger in the heavens nor a menace on the Earth, which feeme not to conspire to his ruine? If you have passed your life very innocently, give thankes to God, who is the Father of innocency, and the fource of Sanctity.

But if by mishapp you are fallen into some very grieuous sinne, Damian. fer. 10. Ascende tribunal following the Counsell of Cardinall Petrus Damianus. Mount op mentis, & temetip- to the Tribunal of your understanding, lead your soule to indement, let dicium quastionis. your thoughtes accuse you, let your reason indge you, let your conscience cogitatio accuset, lift up the foord, let it strike home, let the blond of teares be feene to be

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firedme from the wound, and be you a Martyr of pennance, to become a mitens conscientia witne se of the mercies of God. velut Carnifex fe-

It is to mount very high, to come to this first degree, but we rist, lacbrimarum must yet passe to the second, which is mortification of passions, be-patt sie per Martycause a soule perpetually moistered by its appetites, cannot freely ris smills udinem ad breath the ayre of the children of God. It was in the confusion of weram peruenies dignitafitres, that the Prophet Nahum accomplished his Prophecy. The tem. voyce of the whipp the voyce of the impetuofity of wheeles, of the neighing Nahum. 32. borse, and the flaming chariot of the cornetting horseman, of the glitteving fword, and of the lightning lawnce, where we see nothing but death and ruine. There is nothing but warres in a passionate spirit, the whipp of gods luftice scourgeth, the wheele of inconstancy there circumvolueth continually there concupifcence neigheth. Pride walkes in Triumph, anger shooleth its enuenomed shafts, there vertues are ruined and vices walke in pompe. And what pleasure can you haue in these tumults, and in these nightes, drawing so neere to Hell.

It is heald, that pearles have a thick filme which darkneth all Salmeron in Patheir luftre: but when they have paffed through the entrayles of a pigeon which concocteth them by its heate, this skin falleth off, and they get a radiance infinitely bewteous. The like happeneth in the matter of a foule troubled with some euill passion it loofeth the luftre, which is imprinted thereon by the finger of God, and fadeth in the obscurity of its concupiscence; but if it throw it-selfe into the heart of God, which is the holy Ghost it selfe, it tempereth the varulinesse of passions by his divine ardours, & is clothed with the most pleasing lightes of the Empyreall Heauen, which are the fources of the most innocent delights. What a spectacle is it to fee a man, maister ouer himselfe, who walketh according to the levells of God, as the howers, by the degrees of the fun, who preferres conscience before riches, vertue aboue honour, who will not be knowing but to voderstand his owne ignorance, who defia reth not to be potent but to do good, who of his wordes maketh decrees of wisdome; and of his life a continual harmony. Must we not confesse that he entreth into a fortresse, where enuy no longer hath a tooch to hurt calumny no ferpentine tongue to fting him, nor fortune dartes to ftrike him. It is not a simple word, but an Oracle of the feauenty Interpreters, when they fayd, that a man who hath well maistred his passions, is the Phisitian of his owne

Add to this victory ouer passions, a good choyce of professions, Thereby we are and vocations, which are to be excercised in humane life, wherein his larges. we necessarily must play some part, and have some reasonable em-vbi vulgata ployment to enterteyne our selves, otherwise Idlenesse often ti- Exultatio viri est mes becomes the seminary of virginity. There are men, who long viris. mes becomes the feminary of vnquietnesse. There are men, who be in the world, as dislocated bones in the body, They have hitt ill by the mishapp of their choice, they are not in the place, where

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the divine Providence would have them. A storme of passion hath peraduenture thrust one into a Cloyster; an infirmity of flesh hath bownd an other too basely to some poore wedlock : those are bandes which wisdome cannot breake, although Imprudence hath many times tyed them with its hands, we must sweeten them by reason since they vexe vs by their necessity. A heart galled by some ill chaunce, which it knoweth to be incorrigible, hath much a doo to find any ioy, it must be created by art, seing we cannot atteyne it by good luck, It will not be forgenuine, but perhaps generous enough. It is a great mistery in matter of contentement prudently to order the course of ones life, and not to put ones selfe vpon bad busynesses; to be guided rather by Counsell, then by passion, to dispose his persons, and family within limits civilly well rectified, neyther to make matter for a Comedy of his name, nor for a Tragedy of his manners; to fettle his litle fortune in a pure tranquility; not to be offensive, nor to have any enemyes but such as have proclaymed enmity against Reason. Great estates are much more vncapeable of contentment then meane; they have too great a Trayne, and in the great extent of their appartenances, they fall the more often vpon all kind of hazards; their felicity is a body composed of a million of members, multitude burtheneth them, and the want but of one afflicteth them. Wee haue seene Kinges and Princes, who could not be mery, but by stealing themselues from themselues, and by forsaking the ensignes of their dignity to descend to the conversation of more inferiour conditions.

There are many in the world, who are incited by great worldly ambitions, but who having met the golden meane, habituate themfelues in their condition, and there to adapt them, as Halcyons to their nest: They have the dew of Heaven, and the fat of the Earth, wealth, children, enheritances, houses, money, health, and frends; they manure the guifts of God, in an affured repole, it feemeth contentments are onely made for such men. Such is the felicity described by the Poet Martiall. Wealth which comes by succession not by paynes-taking, land which affords a good revenew; a perpetual fyre, no fuit, no seruitude, a mind contented, a body found and conveniently strong; a prudent simplicity: frends suteable, domestiques obsequious, a Table without art, night free from cares, and not burthened with wine, A bed not sad, but chast; sleepe which makes the night seeme short; to desire to be what one is, and to reach at no more; neyther to feare the last day of our life nor to wish it. Behold the bowndes of humane happinesse, which are well enough expressed according to the opinion of the world, and fuch as walke these waife readily sequester themselves from all the disturbances of care, and would not in any fort approue the ceremonious customes of the Iewes, who commonly caryed pannyers, and Hay along with them in a journey, to put them in mind, that their auncestors had caried earth, and morter in Egipt. But yet we must tell you, it were to make life too beggerly, and too

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Martial. Epig.

Cunæns l. 1, de Rep. Hebr. much depending on fortune to thinke felicity is concluded within fo narow bowndes. There needeth but a moment to pull downe a neast, which a bird hath built with time, and paines, nor needeth there also but one misfortune to dissipate all the litle Oeconomy

of humane prudence.

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Learne a good lesson of contentment, which shall be, not to reioyce much at vayne, and mutable thinges; to valofe your felfe what you may from sense, and to fly into the region of Angells, therein to find your contentment. There is ordinarily much fatisfaction in the commerce one hath with God, in great and worthy actions, in good conversations, and pure amityes, in the estimation which proceedeth from vertue, in the contemplation of totall Nature, there in to find God of Nature : In the last of the maximes, and verities of our religion; and if you be of capacitie, in Eloquence, Poetry, Painting, Musick, the Mathermatiques: Games which are most spirituall, Histories, Bookes, meetings of good wits, woods and solitudes. Dischardge your delights (as much as you can) from matter, to approach vnto those of Paradise. Fixe them not on things which are hard to atchieue, and easy to be lost; practife your spirit, to find them in your heart, as a good father of a family, who euer hath wherewith to live, and to feast his guests in his owne house. Forget not in the time of faire wether to prevent the storme of humane accidents and daily thinke how you may put your felfe vnder couert within your felfe, but, which is more, into the bosome of God. When Gyges his ring was turned towards the world, it made him visible to all there prefent, but when he drew it back towards himselfe, he became inuisible, and impregnable against such as wished him ill. If your qualitie cause you to looke towards the world, & pompoully to propose you to the eyes of beholders, remember, you must have a Retreate. and innocent, inuifibilities to vindicate your felfe from the throng of importunacyes.

When you shall have well grounded the matter of your contentments, then neglect not the forme and fashion of them. Imitate not those who on a sodaine drench, and drowne themselues in pleasure with a voluntarie drunkennesse, which presently depriues them of all pleasure; Distill your loyes, like vnto a heauenly dew; moysten your hart, but ouerflow it not; otherwise it is to be feared in such as are of a verie soft temper, least the approach of excessive joy, may cause a great enaporation of spirit, and leave the heart destitute of heate and vigour, which caused Zeuxes the painter to dy laughing, as he beheld the rough draught of an old woman, which he was, a finishing and the poet Philemon, by feeing an

Affe, that came to eate figges on his Table.

Howfoeuer it be, distast sticks to the extremes of the greatest pleasures, as Cantharides on the fayrest Roses. Ressemble not those who ouerflow in their fauors, who publish their owne prosperities, 142

and tell them to all the world, which rayleth them many enuious, and maligne spirits, who stirre vp tempests in their imaginary tranquility. Reioyce (fayd an auncient) in your bosome; do all the good you practife from morning till night with pleasure; and when any misaduenture befalleth you, euer thinke it is a great fanour from God it went no further, and that the divine providence is fatisfyed with a litle hurt. Call sometimes to your memory the ill daies and daungers you have escaped by the goodnesse of God, that you with the more gust may tast your repose. If you be fortunate, hold you there, and be not like the dogg in the Fable, who let go his piece of flesh, to catch a shadow. The foolish Idolaters of AEgipt after they had Courted their God Apis, in fo many studyed fashions, after they had found him with fo much fatisfaction; after they had receyued him with so much applause, killed him to put an other in his place. That is it which all fenfelesse worldly spirits do, they disturbe their owne pleasures, and themfelues, to live to become the conquest of a Chymera of honour, or of some pleasing thing, which keepes them in a perpetuall famine. You are permitted to loue the guifts of God, to deriue a lilte tribute of contentment out of all creatures to restore it to the Authour, to auoyd discontented humour, spirits troublesome and complayning, to please your selfe with good Company: But if you defire to know the mistery of misteries in pleasure; vnderstand, you shall neuer find it but when you shall learne to reioyce in tribulations, out of a desire you have to conforme your selfe to Iesus Christ. That is the ioy which all the Saintes have studied with paine. Exultabitis letitia have found with delight; and have tasted with glory. That is it in enarrabili & glo- which faint Peter calleth, The ineffable, and the glory fyed; That which Omnegaudium. S. Iames fayd contayned the confummation of all comforts, That

Tacob. 1.1.

which faint Paule found in Cauernes, S. Laurence on the Gredyron, S. Catharine on the wheele, S. Appolonia in flames; Lastly that, which commeth from the throne of the Lambe, and which with its eternall streames watereth all the plantes of Paradife.



SIXT TREATISE SADNESSE

Its Description, Qualityes, and the Diversity of those, wwho are turmoyled with this Paffion.

SECTION I.



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Wis E man fayd, that man entreth into life, as into The Effence and a Carreere, where in the beginning blindnesse putteth a scarfe ouer his eyes, then deliuers him ouer to cuius initium caci-labour, which giueth him a heavy stone to rowle all tax obtinet, prothe length of the lift, labour placeth him in the hands exium, error om-

of forrow and Sadnesse; forrow (which properly is a dislike had nia. gainst objects contrary to its inclination) excerciseth him princi-medis. ally in the body: Sadnesse which is a passion of the reasonable ppetite, that filleth the heart with acerbity by the prination of miable objects, and by the representation of things grieuous, and pposite to Nature, workes vpon the soule, which it incessantly flicteth. Some are flowly wasted by perpetuall languours, other e many times feyfed on with so much violence that they sodainly of it, as it happened to a sonne of Gilbert Duke of Montpenr, who yeilded up the Ghost on the Tombe of his father.

This passion hath for nourrice, softnesse of spirit, seing a soft ule is ordinarily eaten by anxiety, and gnawne by perplexitie, yron is consumed by Rust: It is seated in Melancholy, for the Meucholique are they who most feele the burthens of life, the spirit ing deprined of alacrity, which vieth to season things the most

bitter. Faintnesse and discouragement are euer by its sides to torment it : becausethey are the two passions which dry vp the Humidum radicale, quench the heate, draine the fource of spirits, and constitute the whole state of its mischieffe. Rownd about it fly cares, discontentments, & annoyes; since these are its companions, & most ordinary entertainments. The hart of it is filled with an infinite number of desires, being our discotentments do multiply according to the measure of our desires; and that he who desireth nothing, quarrells at no body; nor is impatient at the burthens which the providence of God layeth on his shoulders. It liveth on gall, as being nourished by continuall acerbities, It looketh back farre off after contentment, which flyeth from it, in so much as its onely torments confifteth in defiring, and not enioying: It beholdeth it felfe in a pond of standing water, because such are the objects of fadnesse, which the impatient set before their eyes to stirre vp in them many troubled, and vncollected fantalyes. Lastly it is one while, litle, crouching, and lowtish, with a countenance of lead, and weeping eyes, another, while also it is furious, enflamed, and fretfull, to fignify vnto vs two fortes of impatient men, whereof the one filently bite the bridle, having no meanes to come to the end of their pretentions, and the other breake out into extraordinary fury, with intention to teare assunder the obstacles which oppose their designes. Behold the picture of sadnesse drawne out of Philosophy and reason. Now, I may well add, following the conceits of the wife, that I fee infinite many in this picture, who have not all the same liveries; For the Kingdome of this Passion, is an admirable, Purgatory, where punishments are divers, and every Spina gratiam flo- one participates of them according to the qualitie of his apprevis, humane specu. hension, and the diversitie of objects. Such (fayth S. Ambrose) is lumpraserens vite, the condition of our life, Roses which before sinne grew without therqua suavitatem per- the condition of our tife, Rojes which before finde grew without thousand suavitatem per- nes, are afterward on all sides armed with sharpe pointed prickles, to teach

timis curarum si- vs that the most smiling fortunes take part in the cares, and miseries of the mulis sepe compun. condition of mortalls. Hexameron.

uers qualityes.

I observe nice impatient ones, who have beene bred as it were Impatient of di- betweene filke and cotton, and who neuer beheld the miseries of the world, but through shadowes, and clowdes, and therefore the vie they have taken to be served from theyr child hood according to their humour, causeth patience to be a matter very extra ordinary with them. So you fee that vpon the least occasion prefented of fuffering, their weake spirit shrinkes within it selfe, and their tender flesh makes relistance. These are they of whom the Prophet Baruch spake, My nice ones have walked throught gard and rough wayes. And of whom Seneca hath aptly fayd; They at

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Delicati mei ambu- vicers, which are irritated, when they are lightly toutched, or that you lauerunt vias difi-make but a shew to do it. I on the other side observe suspicious Impaeiles. Baruch 1.26. tient ones, who skirmish with flyes, and are tormented vpon sha dowes of affronts which neuer were, continually ruminating of 0

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fome flight cold countenance not purpofely shevved them, or fome word spoken, meerely out of freedome of speach : on the other fide I fee of them that are prompt, and sharpe, whole bloud quickly comes into their faces, whole eyes sparkle, voyce is shrill, fashion turbulent, and veynes wholy bent vpon reuenge, so that they do not longe dispute with yoke, but breake it, and runne at randome, where they often times committ as many errours as they go stepps. I obserue others, who are more bitter then sharpe in their Impatience, and in this number I behold many wayward, and prying old men, who still haue some accusations to make against the actions of youth. fee many Courtyers discountenanced, many entraunced louers, many officers, feruants male and female dismissed, many suitours rejected in their pursuits: many enuious, who repine at the prosperity of their Neighbour : on the other part I behold many persons afflicted in the world, one with sicknesse, another for the death of a frend, one with contempt, another with flaunder, one with pouerty, another with deformity of body; some with indispositions of mind, and other temporall mishaps. It is of this Sadnesse whereof the wife man speaketh, when he sayth, that. Euen as the moath marreth a garment, and a litle worme gnaweth Proterb. 15. wood, so Sadnesse insensibly eateth the heart of man.

Laitly I fee many miferable creatures, who cease not to find ligno, ita trifficia fault with their vocation and to complaine of those who gouerne them, to accuse the Age, and seasons; and oftimes to call God in question. Some tell their euill to all the world, like vnto those sick persons who sought for remedyes from all who passed by the gates of their Temples: others hatch their discontent in the bottome of their heart, and have much to do, that it be not seene in their faces; others publiquely dragge their Croffe through Currents of water, with murmurs and imprecations; of which the Scripture fayth : That the clamour and noyce Tumultar mur of their exclamations openly brake forth. Others cannot reft in any rationum non abplace, being weary of all manner of sportes, recreation and com- sondetur. Sap. 1. pany: others are vexed at themselues, are dotish, melancholique frightfull, as if they had some euill spirit in their heart, so much oppression of mind they feele; they neglect all the offices of ciwill life, yea and the functions of naturall life, loth any longer to eate or drinke, as if they already were in their graues: From thence proceed black faniyes, illusions, despayre, and a thousand agitations of mind, which cannot be sufficiently expressed. It is Sadnesse which in Scripture is called a generall Omnis plaga. plague. Verily it is lamentable thing to fee, how we are heere handled by vnhappynesse of our passions. I am not ignorant, there are dolours so great, and Sadnesses so deepe, that an extraordinary grace of God is necessary to free a soule from it which

Sicut tinea vefti-

is toutched with it, and to fet it at liberty; But we must likewise say, that we often betray our Repose and Conscience, by fuffering fo many bad feedes to grow up in our hearts, which we might kill with fome refistance of vertue, and some ordinary helpe of the grace of God.

Humane Remedyes of Sadnesse, and hove that is to be cured, which proceedeth from melancholy, and pusilanimity.

SECTION

VHILST the great Genius of Philick Hippocrates draue away maladyes by his precipes, and almost fnatchd bodies out of the hands of death, one Antiphon arose in Greece, who enuious of his glory, promised to do vpon soules what the other did on

mortall members, and proposed this sublime invention which Plutarch calleth the art of curing of all Sadnesses: where we may truely fay, he vied more vanity, promises, and oftent of wordes, then he wrought good effects. Certainly it were to be Plutarch in vita wished, that our age (which is so aboundant in miseries) would likewife rayle great comforters to sweeten the acerbityes of the tymes, to powre oyle on the peoples yoke (as the Scripture speaketh) to enter into the interiour of so many poore soules beaten downe with Sadnesse, and wasted with cares, to draw them out of the shadow of death, with the first rayes of some Felicity. Another Helena were needfull, to mingle the divine Drugg of Nepenthe in the meates of so many afflicted persons who moysten their bread with their teares before they eate it.

For my part I thinke, that to apply a remedy to Sadnesse, there must a diligent consideration be had of its nature, kind, and quality, for feare that going about to give it comfort, the euill be not exasperated, or that a medicine be unprofitably applyed.

There are Sadnesses which come from humour, there are which proceed from pufillanimity, other are caused by scruples, other by Fower kind of an infinite many of yrkfome objects, which happen in the chaunces of humane life.

As for those which grow from melancholique humour, they are deep

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Ifai. 10.17.

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deepe rooted as being the enheritances of nature, and the effects of Temperature. They may notwithflanding be greatly moderated by prudence, discretion, and study, which one may vie in ouercoming them. It were not to be defired to cutt of all manner of melancholy at once, when it is borne with vs, and proportioned to Villity of melanthe functions of our mind, and motions of our body. It is a land which seemeth somewhat dry; but it hideth great treasures. What would become of fubtility of witt, weight of judgment in conceits, saturnus fi fuerit inuention in sciences, indefatigable labour in affaires, Constancy optime constitutus, in resolutions, a Corrective for light humours, beseemely nelle in profunditatem. modesty, perseuerance in deuotion, strength in meditation, con-Abditas. stancy, in serious life, patience in Contempt, exercise of humility, if the melancholique temperature, and Saturnian influence did not thereto contribute folidity? is that which maketh great Captaines, fage Councellours of state, divine Philosophers, and the most famous religious? from whence it cometh that the auncients called, it the passion of Demy-Gods. Onely heed must be taken, it run not into some excesse, and render not nature sharpe, criticall, presum-Gelius L. 18, C. 7. ptuous, inflexible and odious; For by that meanes certaine spirits too much to footh their owne humour, vling there in not any correction, make themselues among Company, that which Aconite is a mong Plantes. They are insupportable in conversation, and offttimes mingling vanity with sharpnesse, there is not any thing Sad Spirits. wherein they will not find somewhat to reprehend; in words, in sciences, inaffaires, in sport, in recreation, in voyce, in garbe, in Habits: and because nothing pleaseth them, they many times displeafe all the world. It is a great prudence in fuch as feele thefelues naturally disposed to melancholy, to cultivate their mind, & to take from it all which may make it harsh, by a perpetuall counterpoyle of swetnesse, and mildnesse. The wicked Rutilius thought all the Anchorets and religious, were ficke of Bellerophons difease, which Rutilius in Iteneis a furious sadnesse; but he is grossely deceyued. For it is vindoub-rar. ted there are great religious persons, who drawing nought out of melancholy but folidity, and constancy, do associate vnto it out of vertue a fingular ferenitie of life, so that it is a hard matter. to find any of a humour more plyant, and pleasing. Palladius in his Laufiac History maketh mention of a famous Abbot named Palladius in Hi-Apolon, who was the Father, & Maister of about five hundred Mon-Ror, Laufiac. kes, whom he mainteyned in so perfect alacrity, that their Countenances feemed to beare the characters of celestiall Tranquility. There were none fad, and if any one feemed to be toutched which heavyneffe, the good Abbot drive it away by his discourse as swiftly as the Northren wind dispelleth the clowds, faying vnto them. It was for Iewes, for Gentiles, and for sinners to be contristated; but good religious men ought to entertayne an eternal commerce with loy.

S. Atha-

S. Athanaf. c. 40.

in vita Sancti Pachomn.

Non erit triflis neque turbulentus. Ifai. 41. 4. 1. Regum. Vultus eins non funt amplius indinersa mulati.

other imagined he was a cock, and ceased not to crow, and clapp

16.

ritu Acedia.

S. Athanasius sayth of saint Anthony, that his face was a looin vita S. Anton. king-glasse, wherein God caused the fanctity of his mind to be resplendent, and that he alwaies seemed cheerefull, as if the bloomings of his heart, had put his venerable face all into blof-Dionifius exiguus some. So much fayth Denis (surnamed the litle) S. Pach omius [4] man very eminent, who in body altogether disfolued with austerities, and maladyes) did in convertation retayne the vigour of holy alacrity. It is an imitation of the Sauiour of the world; who according to the Prophet Efay was to be neyther fad, nor tempestuous; and as pious Anna of whom is spoken in the first booke of Kings for looke all the Countenances, and crabbed lookes which

fadnesse, caused in her, so soone as she had Conceyued the litle Samuel: fo we must in ferre; that a soule which is honoured with the spirituall conception of Iesus formed in his heart, is able to driue away all the disturbances of dolour. Otherwise if this euill Humor of fadnesse be cherished, without breaking it vpon all occafions by convenient diversions, and the direction of reason, it encreafeth with age and being ayded by euill dispositions, of body, it often degenerateth into shamefull follies, and hideous frenzyes, Gallen. eap. 6. 1. From thence are come those melancholiques of whom Gallen 3. de locis affectis. Speaketh, whereof one thought himselfe to be an earthen pot, the

his winges; the other feared, that Atlas would let the Heauens Trallianus 1. 1, c, fall: and Trallianus affureth there was a woman, who continually kept her hand very closely shutt, fearing least the world which in her opinion was held betweene her fingers, might escape her. Such melancholies (fayth S. Ierome) stand more in need of Hippocrates his remedyes, then the discourses of Philosophers.

But laying aside these Sadnesses of naturall melancholy, it is fit to know that which proceedeth from a tedious anxiety of heart, is very hurtfull to the practife of vertue and may be cured by the Caffianlib. despi-resolution, and courage of a well disposed will. It is the malady which the Grecian, call Acedia, against which Cassian wrot a whole booke, shewing it fastneth very easily vpon persons who make profession of deuotion, if they vie not labour, and study to divert it.

> And verily there are people, in no fort fit for religion, nor the excercifes of meditation, who neuertheleffe are therein embarqued through leuity or ignorance, neuer having well weighed the greatnesse of that vocation. But if they meete some spiritual Directours, either indifcreetly zealous, or litle experienced, they will rayle them from earth, and instantly apply them to the highest Contemplations, drawing them from handy labours, and employments of civill life. I would willingly aske what can they els do, but fall into the passion of slothfullnesse, into anxieties, and languours, which make life vnprofitable to them? In the meane time they who have vndertaken the charge to guide them in their Labyrinth

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byrinth, make them many times believe these dry nesse and disrellishes are the visitations of God, who will try them; and that they must go on and not faint, nor suffer the honour of their crowne to wither. And there are who living as beaftes in a meere lazynesse of spirit, imagine it is an Inaction, which causeth a cellation from all the functions of their foule, to let the spirit of God to worke in them. Heereupon we see some Deuotes so wel practised in this mistery, that they abandon al the correspondencyes due to a huse band; al the care of their children, al the providence they ought to have for their familye, and houshold affaires, to satisfy the fancyes of their mind. It is not denotion which teacheth them this, nor is it fit that libertines heereby take occasion to condemne the exercise ofpiety. It is an errour must be corrected, and speedily fuch spiritsmust be reduced to labour and care for affaires, to cure their sadnesse. It is the Counsell which the Apostle gaue to the Theffalonians. We entreate you (My bretheren to profit more, and more, and to endeauoure to be peacefull, and that attending your affaires you take paines with your handes, as we have appointed you, that you by your conner-Sation may edify those, who are none of ours, and that you may need nothing. The forealleaged Authour notably deduceth this text of S. Paule, with many other which he citeth, shewing that a fingular remedy for Sadnesse, caused by Idlenesse; is, the occupation of the mind and body.

For my part I am perswaded, that by this meanes many scruples might be cured, wherewith divers minds are now a-dayes miferably turmoyled. For they no sooner enter into the great reprefentations of gods ludgement, of finnes, and of the torments of the damned, but they presently beare all Hell ontheir shoulders. The thunders of the divine luftice rore not, but for them; and for them the lightning-flash : they build scaffolds in their heart, wheron their Imaginations walke; they nayle themselves on voluntary Croffes, and bind themselves on Racks, making an executioner of their mind, & a continual punishment of their life. All they thinke (in their opinion) is finne, al they do, nought but diforder; and all they expect, meete malediction. They neuer have made a good confession, they have ever forgotten some Circums flance, they have not well fummed up the number of their finnes, the Confessor hath not well comprised what they would say; they must eternally begin againe, end for trifles of no value : they must runne, and weary all the tribunals of Confession, and employ more time, then would be needfull for a man, who should mannage all the great affaires of France. It is a pittyfull thing, and verily Tyrants neuer invented fo rigorous Torments, which superstition, (witty in the fruitfulnesse of its owne Tortures) surpasseth not. It so toileth the mind, that the body is extreamely weakned, which is seene in a face discoloured, and wanne, a brow heavy, an ey

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THE PASSIONS

troubled, a heart sobbing, a Countenance ghostly, a losse of sleepe, and appetite, a forbearance of al recreations, and pleasures of life.

Remedies for scrupulous mindes.

To speake truely these poore soules are worthy of compassion: for they are perpetually in most painful Purgatories. Efficaciously to comfort them, they must be put into the hands of some prudent, charitable, and resolute man, who may enter into their heart, and may be (as it were) the soule of their soule. They must be drawne from this indigested, and too frequent deuotion, from al those general confessions so often reiterated; they must not be permitted to accuse themselues of al the vaine imaginations of their interior, but of the transgressions which passe to the exterior. They must be made to account their doubtful sinnes for not sinnes, fince ordinarily the scrupulous have a mind wakeful, and adverse enough to themselves, not to doubt of any grieuous sinne; great conceits must be put into them of the goodnesse, & mercy of God, their courage must be rayled; and they, instead of sinnes, caused to fet downe in writting, or otherwife, their good workes, and the fauours they have received from God. It is sometimes fit to change meditations into good brothes, to excite them with some generous thought, to stirre them vp some difference or suit, if it be needful; to hold them in bulynesse enterlaced with honest repose, and conuenient recreation, to handle them some times a litle seuerely, to teach them to believe, and to fuffer themselves to be directed, and to accustome them to brave this scrupulous conscience, and to vaunt to have despised whatsoeuer it dictateth. Lastly to perswade them there is one who hath answered, for their soule before God, and that if there be any ill in his direction, he shal be damned for them; and no hurt come to them thereby. To commend them for their docibilnes when they obay, to let them see the fruit of their obedience in the Consolation of their soule, to exhilerate them, to heaten them, to take them from themselves, and to turne them into other personages. Many haue beene absolutely cured by these kind of proceedings, many much sweetned. For there are of them who fuffer al their life time, their thoughts being as divels fetled in some possession, which neuer fully forsake; but they must be let to understand the crosses ordayned them in this life, and that vindertaking a good resolution for patience, they shall multiply their merits.

The Remedy of Sadnesses which proceed from divers accidents of humane life.

SECTION III.

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life, y shal ENCE I discouer very long dilatation of pleasures; daily framed in so many divers occasions, which makes it sufficiently appeare vnto vs that as of all living creait sufficiently appeare vnto vs that as of all living creatures there is not any more delicate, more fensible, and which is waited on with such a Trayne, as man;

fo there is none more exposed as a Butt for all accidents, which are of power to occasion trouble, then he. Alas! what is man, who maketh a Crime of his birth, a flauery of his life, and a horrour of Miferies of his his death? To falue day-light with his teares to come into the mane condition. his death? To falute day-light with his teares, to come into the world to be instantly crucifyed, his mouth open to Cryes, and hunger, to bring a barren mind, a frayle body, enraged Concupifcences, to be a beaft so many yeares, then an Infant, to feele his mifery; To fee his poore liberty fettered, to live vnder the feare of roddes, in a perpetually restraint of will; then to enter into Adolescency, followed by youth; which causeth lowd stormes of passions, to beare along with them the seedes of all his miseries. After that, a feruitude of mariage, an euill encounter of wines and husbands, of affayres, of cares, of pouerty, of children, of flauders, of quarrells, affronts, of contumelyes, of bodily paines, of faintnesse of spirit, of ruines of familyes, of poison, of punishments, of privation of all one loueth, of vexations by all one hateth, an old age contemptible, fick, and languishing. Death a hundred times inuoked, to flly from the miserable, and to lay hold of the fortunate. With all this to see Abysses of fire, and torments prepared for finnes, ordinary in worldly life. Who is it that trembleth not thinking vpon all these obiects? and who sayeth not, that one must be eyther well fortifyed with prudence to divert his euills, or have patience to beare them?

Note, that all which may afflict vs is reduced to the losse of goods, our afflictions. of credit, of frends, of incommodityes of body or mind, and that our miseries, which we thinke to be infinite are, confined within Fineremedyes for three small limits. For all the sadnesses which may arise from these all Sadnesses. fine fources, God hath given vs fine Remedyes. Sense, Rason, Time, necessity, and Grace. There are many dolours which grow from the senses, and are likewise cured by the senses. We must not thinke all sadnesses have eares patiently to heare the discources of Philosophers. There is question how to helpe the soule by the

body

body, hundred shillings, are of more worth then a hundred reafons to a poore wretch who hath need of sustenance, and refreshment, to sollace his paynes. A litle good vsage, meate, apparell, a Crosse vpon gold or filuer, remedyeth many Crosses of needy people. If they to whom God hath given worldly wealth tooke the payne to imitate fo many honorable personages, and to accustome themselves to visit the shamefaced poore, they would daily do miracles, they would drive away the divells of melancholy, bad humours, specters, dispayres, and maladyes, they would pull mil. lions of foules out of the hands of their euill fortunes, and would be more to men, then were the Demy-Gods of Antiquity.

How many herbes, simples, compositions of Phisick: How many lenitiues, what powerfull effects of Chirurgery being well ordered do cure straunge infirmities, and do pluck one from out of the gates of Death? But as the cure and easing of the senses is neyther present, nor efficiacious with all the world; What should a man do who hath neuer so litle heart, but try to cure himself by reason? It is it, which God hath given vnto man instead of so many offensive & deffensive armes, borne with other creatures: why should we not vse

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its helpe? It is it which teacheth vs that grieffe is nothing els but an August. 1.3. deli-apprehension of division, and that as we are out of excesse tyed to ber, arbitr. c. 23. all pleasing things in the world, so the want of them becomes very do for niss quidam sensible, in such sort that our sadnesses ordinarily proceed from our sensus divisionis, love, experience sufficiently shewing, that all such spirits as are most in love with themselves, are the most tormented; but if we come to lessen those great affectios, which straightly tye vs to conceits, and account as lost all which may be lost, there is no doubt Amabam miferape- but we shall begin to find a wholesome medecine for all the affli-We most ardently ctions of life. A mother grieued for the death of her sonne, sayd loue the things we in Quintilian, that all her euill came from louing too much what the might loofe, and that our passions are insensibly most ardent for things, which must quickly be taken from vs, as if our greisfe were to take reuenge vpon the exorbitancy of our loue. It is reafon that weakneth the opinion of euill which many times torment vs more, then their effect. It, which giueth light to things obfcure, order to confused, vigour to languishing, and resolution to despeall humane acci- rate: There is nothing for which it findes not a lenitiue; if pouerty make you fad, why complayne you? Ignorant of thy felfe (fayth it vnto vs,) it is not pouerty, It is thy fancy which tormenteth thee. No man is euer so poore as he is borne. Hast thou brought gold in thy veynes, and pearles in thy entrayles, that thou complaynest of the chaunge of thy condition? why dost thou set thes felfe vpon the rack for a thing, whereof Iefus made boaft, and fo th many wife men make vowes? Expect a litle; Death will make thee as rich as Cressus. If thou thinkest thou art poore, for that thou haft not what thy couetousnesse desireth, it is an Illusion. It the

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dioully, and happily, it is somewhat pittifull, but make thee selfe agood poore man, fince God, will have thee fuch; fuffer a while without murmuring, and the divine Providence will not fayle to rayle for thee the mercy of some rich man, to become thy steward. Pray, be patient, endeuour, take paynes, liue meanely, thou shalt become ritch, by learning to live contented. If a fuit be loft, what cares, what apprehensions, what paynes, what Toyles are in the fame instant, lost? If it be according to Iustice, endure it; if against iustice, those who have lost their conscience in making thee loofe thy cause, have more cause to be fory then thou. If thou hast lost much in game, it is a lesson of wildome to cure a folly; If Losse of money. thou hast lost all, give thankes to God, that thou shalt never loose any more so basely, and that thou hast meanes to purchase a litle in this occasion. If fire, and water, windes and Tempestes, Harpies and Thieues take away thy goods, what will thou do against chaunce, violence and Iniquity, but preserve submission, and Innocency? The whole masse of worldly wealth, is a Torrent, which welleth now vpon one fide, and thou vpon another, let that go with patience which thou canst not hold by force. If slaunder af-Slaunder, fayle thy renowne, and condemne thee, perhaps it do that thou oughtest to do hadst thou more vertues. Many by despising themfelues have prevented all contempts. Tongues cannot hurt thy conscience: we stand before God such as we are, and all the teeth of Calumny, take not from vs on fole Atome of perfection. Others haue but one tongue to fay, and thou hast two hands to do. Perfect thy life fince it hath Cenfurers, verity will force light through those vapours of maligne spirits, and deriue glory out of thy proper confusion. If thou beest discountenanced by great ones, put Disgrace. thy felfe into the good fauour of God, who is aboue all greatnesse, and after thou halt made they felfe a flaue to men, liue a while a Maister ouer thy selfe. Thou shalt find enuy will have consecrated thee, and that thy punishments will make a part of thy felicities. If thou enterest into sadnesse for being frustrated of some expected bfcure, lous in thy hopes? and wherefore makest thou Crosses to thy selfe despet out of thy owne thoughts? If it be for the absence of a beloued Absence offrends, pouerty frend, thinkst thou he must continually be tyed to thee, as if he (fayth were a second body. It is in absence where our Imaginations oftenmenteth times render all that wee affect most present; we enter into the bottome of our foule, and there find the Images, of our frends dispoy-ou com-led of matter, and body: wee practife the best amityes in mind, set there where the enuyous watch vs not, the iealous observe vs not, and the troublesome interrupt not our discourses. If this good frend be for that each hower draw neare to him. Let vs be satisfied that his death is Death. usion. It the cause that death hath nothing terrible for vs, and that for him, diously we begin to desire what we most feare.

Bodi'y paines.

If we in body must suffer chaynes, inprisonment, maladyes, sharp paynes, hunger, thirst, the sword, fire, and all the hostility of nature, we must needs say all which toucheth the skin, toutcheth vs very neare, and that there are few charming wordes that can well east these serpents a sleepe, which demoure vs: but we must likewife confesse, that if our grieffes be short, they deserue not so great complaintes; & if they be long, their lasting fashioneth vs to patience. All is formidable to a body full of long health, but the accustoming to things vnpleasing, causeth the contempt of them.

Nature hath destinated the most nice and tender to great dolours, as women to that of child bearing; to teach vs that what we feare most, is not alwaies to be most feared. When our courage fayleth, all torments infult ouer vs, but if it make some ressittance, we much the leffe feele our payne. There are, who fight even to bloud, out of brauery, other receive woundes for a very litle money, other runne to the burning chappes of Cannons for a small salary; there are other to be found, who have leasted at a gash; and other who haue played on a lute whilft their mebers haue beene flashed with keene rasours, to shew that if there be an euill in nature, there is much more in our opinion.

The Philosopher Zeno sought out torment to tast pleasures, and fayd they were nothing, if they were not thus seasoned. Payne, and pleafure enterchaungeably fway in vs, as do day and night in our Hemisphere. If we must dy, it is but a moment of aduersity to enter into a perpetuall repose. Euill taketh vp all the partes of our life, but death hath onely one instant of time. It is so conforme to the most part of the world oppressed with so many afflictions, that as Zaleucus the Law-maker fayd, an Edict should fitly haue beene

Zaleucus.

Notable speach of made to dy, if God had not imposed a necessity upon it. To be borne maketh vs tributaryes to all miseryes: but death alone freeth vs from all impostes. Socrates saw his death comming whilst he was philosophizing, Anaxagoras in pleading: Calanus braued it out of temerity, and Canius leasted at it out of merriment.

The euills of the mind.

If your euill be in the mind, is it chieffly finne, or folly which tormenteth you? why forbeare you to chastise the one by pennance, and the other by the credit you will give to the judgement of the wife? By this meanes you shall find, that reason will remedy allmost all euills without much violence.

Comforts which proceed from Time.

Where Reason is surprised, and darkened by the violence of Torments, Time quites the medicine. There is no euill immortall, for the mortall, let vs make ourselves tractable by not thinking on our euills, and they ceafe to be euills, according as time stealeth them away from vs. Thinke not to dry vp the eyes of a mother, who hath loft her fonne, or of a wife from whom death hath taken her hulband; on the day of the buryall suffer them to weepe, let the wound bleed, and thinke how to cure it; rather by prayers, then by discourses: the most pertinacious dolours disband whith

Insenfible comforts.

time, and we are all amazed that we find our felues aboue our af-Hictions, as if we had climbd up thither from out of the bottome of Abisses. He who should see the Mount-AEtna bigg with flames and thunders, would not thinke there were any meanes to approach t, but its furyes passe away with time, and we pursue litle tracks, which intentibly lead vs to the topp, where we find verdant graffe, nd blooming flowers. The like happeneth to vs, when we in the eginning consider our euill fortune, It seemes our mind can neuer flociate with its disasters; but in the end the divine Providence iscouereth wayes vnto vs, which (ere we thinke on't) bring vs o the topp of patience, where we gather the fruit of our Trauells.

Who would not admire the goodnesse of God, to say, That time oth our busynesse without our trouble, and if we must be sad, re find (I know not what) in our sadnesse that pleaseth vs ? so that re preferre solitude, and filence before the most eloquent confoptions. The frends of tob feeing these his deepe miseries were cauen dayes without speaking to him, They let him discourse with is owne thoughtes, and gather some ease from his owne dolour,

we draw remedyes out of scorpions.

I (to this purpose) observe an excellent invention in the Empe- Iulianus Imperaour Iulian of the Philosopher Democritus, where it is fayd, that tor inconfolat. Parius King of Persia had lost the Queene his wife, and that exces-Amerij ep. 37. ue melancholy made him disconsolate. The wisest men of Greece An excellent obere called to him to mitigate his torments; but it was to play feruation of Iun a lute to the eares of Tygers and Panthers, to go about to lian. reby wordes fitly applyed, a grieffe, which had had more of fury en mediocrity in it. The Philosopher, let all these great comforrs to passe on, and put himselfe vpon time to expect some dispotion in the heart of this Monarch; and feing his mind tyred out ith his teares began to relent, he promised to rayle, the Queene gaine, if he would furnish him with thinges necessary for his purofe; The other extremely rapt with this proposition, sayd, he erein would employ all the riches of the world, which were his dispose: but the Philosopher onely demaunded of him three mes of fuch as had never felt any grieffe or fadneffe, to engrave em on the Queenes monument, which could not in any rt be fowndafter along fearch through out the whole Kingdome Persia. Then Democritus taking his oportunity: Alas ! Sir we ay well fay the Rubyes and diamonds of this diademe, resplennt on your head, dazele your eyes, and hinder you from feing e miseries of your poore subjects, not to be able in so great and inking the aleth is the season of the season

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If time do nothing, and that it be an euill necessary, which we cannot remedy, (as it hapneth, in Death, and in other accidents, which those auncients called the blowes of Destiny) why do we refift against heaven, and censure the divine Decrees? It is a goodh Necessity forceth thing indeed to fee a man to afflict himselfe with a fatall necessity which indifferently involueth Monarchs, and peafants. Must Go reuoke his lawes?and must he create a world a part to content a sim ple creature, and serue, it to its liking? But is it not much better go along with the streame of this water, and follow the great cur rent of the divine Providence, which maketh all the harmony in world?

> That the Contemplation of the divine Patience, and Tranquility serue for remedyes for our Temptations.

SECTION IIII.

Remedyes and helpes of Grace by the contemlation of things

patience.

ASTLY let vs behold the affistances of Grace, which is incomparably aboue Nature, and let vs from the Example of the Divinity take inftruction how to de meane ourselues.

Let vs looke on our first modell, and consider straunge thing able to make our impatiences waxe red, not wit anger, but with shame, to fay that God all impaffible (as he is) his owne nature not obnoxious to fword, fire, fickneffe or an other exteriour violence, would in all times suffer men more viole then the fword, more ardent then fire, more yrksome then sid nesse, and many times more cruell, then sauage beastes.

It is fayd there were heretofore made, very goodly mirrours faphyr, which were for Princes, and Monarcks: Let vs not Con those, which cannot much auayle vs; But let vs contemplated admirable faphir enchased in the throne of the living God in the Ezech. t. v. 16. Prophet Ezechiel, and let vs therein see and compare our imp pidis sappbiri simi tiences with the mildnesse of the Creatour. It seemes that by ho much the more a dignity is founderaigne, by fo much the let ought it to be exposed to iniuries, because the feare which is h of its power should stamp in hearts, that respect, which love weak cannot imprint; yet God a soueraigne maiesty, a supreme Great nesse, an absolute Iustice, hath endured, and doth daly endures many contradictions of men, that it feemes, that to give creditt

Plures idires Do. his mercy, he occasioneth some prejudice to the terrour of his D ninum non tredunt, winity. Many men (fayth Tertullian) believe not in God , becan

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they cannot perswade themselves he is angry with the world, since they quia secula iratum see it in so peacefull a state.

What is there more important for God, and men, then the know-tient: 6.3. ledge of his divine nature, then the feare of his Iustice, then the much to be adored reverence of his founeraignity ? Notwithstanding, as if he preferred the glory of his patience before his owne Being, he rather chose patiently to suffer so many faithlesse, so many wicked ones, so many finners; and the lipps of Blasphemers might dare to fay there is no God, then that taking reuenge, in the heath of crimes, by punishing euery finne, it should be fayd of him. Verily there is a God, but he is perpetually armed with lightning, and terrours; euer inaccessible to the prayers of men, as those mountaynes, which throw forth their enflamed bowells. Nay much otherwise, he would be surnamed the God of mercy, and the Fapater misericordiather of Goodnesse; whererpon S. Gregory hath indiciously sayd, rum dominator Dothat his patience walkes still hand in hand with his charity. Where- minus Deus miferifore as the loue of God towards men is incomparable, so his pa-patiens, & multistience to endure the faultes and infirmityes of sinners, admitts no miferations, &c. comparison. How many Pirates are there daily for whom God Deut. 5. openeth seas? how many Idolaters for whom he causeth starres to Quantum lata mens shine, fountaines to streame, plantes to sproute, haruests, to waxe surit per amorem, yealow, and vines to ripen, as well as for the faithfull? How many tiens per long animivngratefull, and rebellious children, are there, who every day, re- tatem. ceyuing fo many benefits from him, take them as Hoggs do Ac-Tolius geniture tricornes, still grunting towards the grownd, and neuer casting an buta dignin & indiey towards Heauen? How many spirits, enemyes of trueth occurrere. and light disturbers of publique repose, transgressours of lawes both divine and humane, do daily frame obstacles against the tient. c.a. will of their fouueraigne Maister, and yet he suffers them, as if he had no other bufynesse in the world, but patiently to beare, and vanquish by benefits, the malice, and ingratitude of men. Hierusalem is the flone of burthen (sayd the Prophet) wich layeth a mierusalem lapit burthen upon God himselfe. What will this Oracle of God say, but merit, Zachar. 12, the same conceyts which saint Hierome suggesteth vnto vs vpon this passage, when he writes, that there was seene in places where the Auncient wraftlers did exercise, huge stones, or certaine bowles of Iron or copper, with which they made tryal of their strength; and he witneffeth that he in a lift faw one of those bowles which was so heavy, that he could not lift it up from the grownd, although other robustious of body, and eminent in those excercises could eafily cary it. Now marke my conceit, and fay, that as those cham- bout the world, as pions of antiquity, had for object of their strength those weighty, his some of burg bulkes, on which they daily excercifed themselues. So, likewise then. God, that ftrong Gyant, and great Wrastler, as if he stood in need of excercife, takes the sphere of this great V niverse which he beareth, and lifteth vp with all facility. He takes the Masle of so

tantum erit & pa-



That the great Temper of our Sauiours soule in most horrible sufferings, is, a povverfull lenitiue against our Doulours.

SECTION V.

S for the second Modell, which is the Word Incarnate, The true Mirrour of Patience, & onely reward of the Patient: It is a very straunge thing, that all nature being so bent upon its conservation as to suffer nothing, Iesus Christ, did incomprehensible miracles to

the spirit of Angels, onely of purpose to suffer for man. For how could dolour haue layd hold on a God, of his owne nature impaffible, if it had not passe through all the heavens to take the divine word in the fanctuary of the Trinity, which was meerely impossible; but the sonne of God considering this Impossibility, and being fixed in the desire to sustaine for vs, tooke the body of man to suffer all, that, which the most cruell could invent; and all what soeuer the most miserable might vndergo. Verily it is an effect of so prodigious eth,

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digious a loue that it found no belieffe in fenses, persuasion in mindes, example in manners, nor ressemblance in Nature. We haue heeretofore heard of a Prince, who desirous to offer himselfe to death for the preservation of his subjects; tooke the habit of a peafant to steale himselfe from his greatnesse, and facilitate his death. All historyes say he layd downe his purple, and crowne, and all the enfignes of Royalty, retayning none but those of love, which caused him to go into his enemyes army, where he left life to purchase an immortall trophey for his reputation. But I must tell you, he had a mortall life, and in giuing it, he gaue a tributes to nature, which he owed to nature from the day of his birth, and which of necessity he was to pay; yea he gaue it to buy the memory of posterity, and to begg honour, which is more esteemed by generous spirits, then life. But in what history haue we read, that a man glorious by birth, immortall by condition, necessarily, happy, hath espoused humility, which all the world despiseth, mortallity, which the most aduised apprehend, misery, which the brauest detest, for no other occasion, but to have the opportunity to dy for a frend. And this is it which Iesus Christ did. He was by nature immortall, impassible, impregnable against all exteriour violencyes; he tooke not the habit of a peasant, as Codrus, nor a body of ayre, as the Angell Conductour of Tobias; but a true body,

a flesh tender, and virginall, personally vnited to the word of God, Abstralit purpurant to quayle it with toyles, to confume it with trauayles, and lastly sub miferie vestito ressigne it as a prey to a most dolorous death, he castes tottered went in the ragges ouer his royall purple, he taketh payne to stoupe downe to natur, no mergitur, pull mee out of the mire where I lay, and to take my miseries vpon

him, not fullying himselfe in my sinnes.

My God! what a prodige is this? All ages have observed a thou-Abbas Guerricus, fand and a thousand industryes of men which they found out to auoyd the paynes and torments of life; but neuer haue we feene a man, who fought to inuent meanes, and to offer violence to his owne condition to become fuffering, and miferable, according to the estimation of the world, fince there are day and night so many gates open to this path: yet thou (oh God of glory! O mild Saujour!) hast done it. Thou hast fownd away how to accord infirmity with foueraine power, honour with ignominy. Time with Dens featire, nes eternity, and death with life. It was not posible that fole God should folus bome vincer endure death, or that sole Man could vanquish it but man hath abidded it, poterat, bome sufand God hath overcome it.

As for the quality of paynes, it sufficeth to say, that if men iud-arbitr. ged of the greatnesse of Gyants by one of their footsteps impresfed on the fand, and if we likewife measure the course of the sun by a small thread of shadow; one may have some grosse knowledge of The quality of so great a mistery, by the figures which forewent it. 'Now all the sather suffering, of our Sauiour. crifices of the Mosaique law, and so many trauayles, and sufferings

Faustus I, 1. delib,

of the auncient Patriarchs were but a rough draught of the paffion of Iefus Chrift, from whence we may imagine what the originall was, fince the Coppyes thereof were so numerous, and different

throughout the courie of all Ages.

3. Reg. 8. 63. 11000. bullocks and 2110000. ple.

The perpetuall facrifice which was evening and morning made in the Temple, the twenty two thousand oxen, and the hundred sheepe facrificed and twenty thousand sheepe which were facrificed by Salomon at for the dedication one feast of the dedication of the Temple so much bloud shed that it feemed a red fea to those who beheld it, was to no other end but to figure the bloud of the immaculate Lamb, and of all its members, which have suffered after it. But if so much preparation and profufion were needefull to expresse one sole shadow of his passion, what may we coniecture of the body, and the thing figured? Besides if all the auncient Patriarches who were so persecuted in times past, and all the Martyrs who fince the death of our Sauiour haue endured torments almost infinite in number, and prodigious in kindes, made but an affay, or tryall of the dolours of this King of the afflicted, what an account shall we make of his paynes, which euer ought to be as much adored by our wills, as they are incompre-Agans occifus est at hensible to our vaderstanding? The Lambe was sacrificed from the beginning of the world (fayth faint Iohn); He was massa-

Apoc. 13.8. origine mundi.

Our Saniour hath cred in Abell (fayth Saint Paulinus;) toffed vpon fo many suffered in the pri Waves in the person of Noe; wandering, in that of Abraham; offeand the martyrs.

fon of all the iust, red vp in Isaac; persecuted in Iacob; betrayed in Ioseph; stoned, in Moyfes; bruifed, on a dunghill, in the patience of Iob; blinded in Sampson; sawed, in Esay; flayed afterward in the person of faint Bartholmew, roasted, in that of saint Laurence; Throwne out to Lyons, in that of Saint Ignatius; burned in that of faint Policarpe; pulled in pieces by fower horses, and cast headlong into a ditch full of serpents, in that of Saint Tecla, drowned, in that of faint Clement; exposed to waspes, in that of many other Martyrs, from whence it commeth that the passion of Consummatio ab-Iesus is called a short Consummation by the Prophet Esay, and that faint Paule hath fayd to the Hebrewes, That by one fole Sacrifice Vna oblatione con be hath consummate those which were to be sanctifyed for all Eternity. ternum satisfactos. And Saint Hyllary clearely confesseth. That Iesus Christ the ones Hebr. 10. 14.

Prigenitus Dei ad Sonne of God; desirous to fulfill this great and misterious Sacraments peragendum moriss of his pretious death, did passe through all imaginable dolours which fue facramentum, were (as it were) melted, and distilled together to make of it a prodinarum omue genus gious accomplishment.

Ifai. 10, 11. Summauit in fempi

breuiata.

Trinit.

Zachar. 3. 9.

Iesus is in the stone with seauen eyes whereof the Prophet Za-Hilar. lib. 10. de chary speaketh, which the heavenly Father sayes he hath cutt, and engrauen with his owne hand, thereon figuring all the most glorious characters of patience. He is an Abysse of loue, of mercy, of dolours, of ignominyes, of bloud, of lowlinesse, and greatnesse: of excesse, of admiration, and amazement, which swalloweth all

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eth all oughts thoughts, dryeth vp all mouthes, stayeth all pennes, and drencheth all conceptions. Who now then, will dare to complaine that he fuffereth too much, that he doth too much, that he is treated with lesse tendernesse then he deserueth? O, our coldnesse, and remissnesse whence can it proceed, but from not studying enough on this incomparable Booke, which comprehends all secrets? we at least should consider the divine Providence in the matter of the burthes of all the world, to diminish our nicenesse, to gaine opinion, and understanding, which may aulter our judgment.

A fage Roman shewing an impatient man, the whole world Senec. 1.3. natur. furrownded in a great deluge of miseries, sayd vnto him. I asure preferri sies quid my selfe, you would not so much play the milksopp, nor have a soule deceat, si cogitane fo effeminate if you would thinke that the whole world fwim-ris orbem terrarum meth in a dreadfull fea of calamityes. All things conforme themfelues to the nature of their originall; and we have els where fayd, that Bees bred in the dead body of a Bull, cary the reffem-Bees which beare blance of their Progenitour, pourtrayed by certaine litle linea-the figure of a buil ments in their proper body. The world hath produced vs, and on their bodyes, Iesus Christ hath regenerated vs by his death, and most pretious bloud, neuer should we rest vntill we cary vpon vs some token of a nature wayling, and of a God suffering according to Saint-Glorificate & por-Paules precept, Glorify, and beare the Image of God on your body.

tate Deum in corporeveliri. 1. Cor. 6.

Aduise to impatient Soules.

SECTION VI.

MPATIENT Soules, to you I speake; I aske you, is it a small motive to you to suffer, that you have the volvers for Companion Coult is it a small motive to you to suffer, that you have the vniuerse for Companion, God For example, and God for the guerdon of your Patience? All Creatures (fayth Saint Paule) figh, groane, and are as it Rom, \$. 15.

were in labour, expecting that day wherein all things shall be glorifyed in the refurrection of bodyes, and will you be of to Adcommunem bank abiect a Courage as to be like vnprofitable burthens with armes rempublicam, quifa-Crosse in the midst of a suffering world, and before the eyes foluimus quod debeof the God of suffering? Is it not a scandall to the religion we pro-mus, & quasi canfesse, often to afflict our selves with great, and heavy sadnesses, ferimus. S. August, for causes most light? To see you would make one thinke, the in Pfal. law, the Sacraments, and Iesus Christ himselfe, were cast away: Where is the Consolation of holy scriptures, the fruit of preachings: the swetnesse of prayers? where is that huge clowd of Exaples of so many Patient ones, whose courages you so often have

admired? where are good purposes, good thoughtes? where are so many resolutions to well taken in the time of prosperity? must the least aduersitie make you to shrinke back ? verily Ideots, and filly women who have neyther the with nor knowledge which you have do many times beare no flight, burthens with much courage, and you after so many good instructions, lay downe armes, and make it appeare that stupidity hath more force with them then all the pre-Repts of wildome haue power ouer your weaknesse. People who line according to nature find remedyes for their sadnesse in nature it-felfe; Bathings, Wine, Playes, Bals, Hunting, open ayre, and to many other recreations make them paste away their euill. Is it possible but that the consideration of the first verity, and the divine Prouidence should mitigate yours ? What is it can have such power ouer you? It is straunge that things the most friuolous torment you, Call back into your thoughts what I have fayd vnto you, cocerning the matter of your pleasures. It grieves you you have not thrived in this affaires, nor have had the tuccesse of reputation, which you expected! what a folly is this? As if I should be troubled that the ayre and windes were not at my dispose. Will you never cease from viurping, that, which appertayneth not to you? will you neuer order your owne house, without taking care for things out of it? You afflict your felf for a word spoken of you! wretched (that you are) to ty your felicity to the condition of tongues. There would almost be no flaunder, if it were not made flaunder by thinking thereon; you tormet your felf for the loffe of health, or of some other good, which was very pretious with you, Impute your Croffe to your affection, so excessively to have loved a blessing which you might loofe, and to have coveted all good things with out you; to have an ill gueaft within your owne house. You put your selfe vpon the rack with the feare of the future: why do you fet your foote into the possession of another ? why do you not leave the future to the divi ne Providence? why do you reape dolours in a feild, where you are not permitted to fow? you incessantly complaine of pouerty, of sicknesse, and other inconveniencies of life: if you thinke to live heere free from payne, you must build a world a-part, and not be contented with the elements which served your auncestours turnes. God heere distributeth burthens, as the father of a family doth offices to all his domestiques: every one must beare that which is allotted him, otherwise if he do not he is a bastard, and not a legitimate child: and if having one, he beare it with a perpetuall vexation, he depriues himselfe of the crowne of patience, the value whereof is as inestimable as the force thereof hath in all times plinam cuius parti beene iudged inuincible. Haue you forgot what faint Paule fayd? If you be (layth he) out of the number of those who line in a regular discipline, and who daily have their petty charge in gods family, wherein they are subjects, I asure you, you are not weed like children of the house,

Very true.

Qued si extra difei cipes facti funt omnes , ergo adulteri, enon filij. Hebr. 11.8.

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from euer of it? you would reon; good, ur afnight haue n the into o the where f pohinke t, and **ltours** amily which a lell vevalue times fayd? regulat herein house, but

but as very bastards left to line at randome. Belieue mee our burthens Dio. Chryson. are like the stone of the Sybils, which to some, weighed like lead, Merueilous stone & to others, as a feather; ofttimes the weight, or lightnesse of your of Sybilles. euils proceed from nought but your owne disposition: Imagination; hath made you believe it, nice breeding (which hath been bestowed on you) & euil habits wherein you are perpetually nousled, faile not to accomplish your misery. Accustome your selfe a litle to do that worke well, for which you came into the world. Learne, that you must beare the miseries of mans condition, since you participate of humane nature, and that (thankes be to God) you are not a Monster. When you have learnt to suffer some thing, you will begin to enter into the possession of your soule, in which alone you shall find all felicities, if so you be vnited to your beginning. Courage poore Impatient one, Rayse your selfe a litle aboue your selfe by the grace, which is given you from on high, and so many good affiftances, which you can neuer want. The God of patience and Consolation will confirme you, will fortify you, and will give you the reward of your fidelity.





SEAVENTH

HOPE

The Description, Essence, and appartenances thereof.

SECTION I.

ature of Hope.

40. art. s.

OPE is the gate of a great Pallace replenished with riches. It is in my opinion the place which Tertullian termeth, when he calles it, The Porteresse of Nature. It looketh on, and confiders vpon one fide pearles, which are (as yet) in the shell, and on the other vpon

Roses in the mindst of thornes, which it thinkes it may enjoy with fome labour. Such is the nature of Hope according to S. Thomas; S. Thom. 1. 1. 9. It is a motion of the appetite, which followeth the knowledge one hath of a good future, possible, and some what difficult. It hath two armes with which it endeuoureth to purfue, and embrace obiects, whereof the one is called desire, and the other belieffe to be able to obtaine what one defireth. Thus doth learned Ocham Ocham quod libe define it. It is not sufficient to say that a thing is bewtiful, pleasing, and profitable, to create hope, vnlesse it be shewed it is possible, and that one may arrive thereonto by certaine wayes, which are not out of his power, who hopeth. So hope, if it be reasonable, hath ordinarily wisdome, strength, eloquence, amity and money for it for these are the things which raise its courage. At the gates of this passion we see huge heapes of people of all manner of dispositions, who flatter it, and behold it; of one fide Louers, who feeke for mate; For Philo fayd, it was the vertue of louers: on the other fide Courtyers, for

to 3.q.9.

Courtiers, who runne after fauour; on the other afpirers, who cau- Philo lib. Quod uas for offices, and diginityes, on the other Labourers and Mer-deterius, &c. chants: but about all there are many young men bold and resolute, who therein haue a great share; because (as faith Aristotle) they Arift. 1. s. Rhet; haue litle of the past, and much of the future. Or (as faint Gregory c. 12. Nazianzen affirmeth) for that nothing is hard to a feruent ipirit. fua. Moreover it fitteth vpon a peacock, and its face is encompassed Horre To jete the with a Rainbow, by reason it infinitely charmeth, & recreateth the dounts and purios. mindes of fuch as follow it by very pleasing semblances : and (as Mithrid.in epist. King Mithridates fayeth) it hath, I know not, what kind of fweet-Gracis, nesse, which pleaseth euenthen, when it deceyueth. But if you obferue it, you shall find, it holdeth an Anchor in the right hand to fixe the defire of the wife: as on the contrary it caryeth in the left hand an enchaunted mirrour, wherein it letteth fooles see a thoufand fleight trifles, all which turne into smoke. Pleasure waiteth on it, whilst we hope; for it is that which sweetneth all the labours of life; and which ferues for a spurre to all great, and generous actions. But if it fall out that things happen not as they were figured in the imagination, then are all these Courtyers delivered over to a furious Monster called Dispayre, which dragges them downe to the foote of a mountaine, and oftimes drencheth them ingulphes and precipices. Behold in few wordes the nature, definition, difference, composition, obiect, subject, the causes and the effects of hope. Let vs now fee, how we may gouerne this Motion.

That one cannot live in the world without Hope, and wwhat courfe is to be held for the well ordering of it.

SECTION II.

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HEY are of too haughty a straine, who never frendly entertaine hope, and thinke there is no life for them, if Felicity be not alwayes at their gate. The condition of creatures is such that all their bleffings neuer come to them all at once. It were to go about to expresse a word without letters, to compole a happinesse without ioyes and

contentments succeeding one another. How can hope be banished from Earth since Heauen, which is so well content, hath not renounced it. The bleffed foules after the vision of God do yet hope ourtyers, fomething, which is the Refurrection of their bodies, to which they

most

Apoc. 6.

most ardently wish to be reunited: those which are represented vnder the Aultar in the Apocalipse, who aske vengeance of their bloud at the tribunall of the divine Iustice, and are instantly clothed with white garments, in token of this most bright flesh, which is to be joyned to their immortall spirits. Heauen, which expecteth nothing for the perfection of its bewties, ceaseth not to reuolue each moment of the daie and night, to diversify them. But we must confesse, that earth is the place of Hopes, which are as feedes of our Felicityes, from whence it cometh, that what the Grecians call, To fow, we name it To hope. Our foule heere reffem-

de intellectu hu-

Sperare wien.

Carolus Bouilus, bleth the First Matter, which is perpetualy enamoured of new Formano & Angelico, mes : and as the vnderstanding of Angells (according to the faying of a great Philosopher) is all, that, which it ought to be from the beginning, and becommeth not new at all; Contrary wife Humane vnderstanding is nothing in the beginning, and becommes all in processe of time. So our will is like vinto white Writing. Tables

wherein we easily write, or blot out all we will. The estate of perfection must be expected to imprint it with a lasting Character. So many young plantes, so many litle liuing Creatures, so many children, so many imperfections, so many wishes warne'vs that we must live heere with hope; we have so litle of time present, that we are enforced to dilate our selues upon the future. This insensibly

deligtheth vs, and stirres vs, as Trees which seeme to take pleasure The good huf to be rocked by the windes. It being resolved that we necessarily must expect and hope whilst we are in the world. It remayneth to

consider how we may well employ this passion in hoping good things, and hoping them by wayes very direct, and in an orderly

manner.

First, It is a shamefull thing to say there are such who hope all that, which is to be feared. One promiseth himselfe the death of a Kinfman; the other, the confusion of a family; another to seduce fome filly mayd, another to debaush a maried wife, another to fatisfy his reuenge, another to scrape together as much as his avarice can wish; and so many other things which are most vnhappy Hopes, the successe whereof God sometimes permitteth, when he will chaftice wicked men. What a horrour is it to hope for crimes, and to feed ones felfe with anothers euils, as if one fought nourish ment from coles and serpents. If our thoughts be not alwaies to high as the glory of heaven, at least let vs not abase them so low as Hell. If they cannot be divine, let them not be inhumane, let them ty themselves to bleffings permitted, and not to objects so vnworthy. One may expect wealth, children, Health, Knowledge, Honour, an office, a mariage, and so many, other things which are commodious for humane life; without desiring disafters : notwithstanding it is not enough to will good, vnlesse one therein observe life, circumstances and measures requisite for its accomplishment. One and of the best rules for the passion of which we treate is to adapt ones

banding of hopes.

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ding, his capacity, his Genius, his Knowledge, his power, his credit, and his paynes, and not rashly to be stirred vp with the desire of things aboue his strength, vnlesse he will disturbe his life, and

felfe to his hopes, to fee what comportes with his birth, his bree- To adapt our fels haften his death.

The world is a great Sepulcher of so many litle Phaetons, who. Sperimpij tanquam will guide the fun and howers, although theyr life be but a Conti-vento tollitur, e muall deviation; they have no other honour but to be fallen from tanquam pumagra: on high, and to have vied more temeritie in affaires then ability differgion, & lasfuch hopes also are very well compared by the wiseman, To those quan sum litle downes of flowers scattered in the ayre, to the froth which vente diffuse est, floateth on the water, and is instantly dissipated by a Tempest, To ria bespitis unius smoke which vanisheth under the blast of windes, and to the me-diei pratereuntis.

mory of a traueller, who passeth by an Inne.

By the fight of a bird we judge of her flight, by the Genius of men we make coniectures of their fortunes; needs must there be much extrauagancy, when a man in all kinds litle, propofeth to himselfe nothing but great things. I well know the divine Prouidence the worker of wonders delighteth sometimes to strike a stroke with its owne hand, drawing out men of most base extradion, to beare them to the highest Tipes of worldly greatnesse. It is that, which forged, a Diademe for Pupienus vpon the same Fulgosius 1. 3. c. anuile wheron his father hammered Iron: It, which chaunged Martianus his spade into a Scepter: It, which taught Valentinian to make crownes, by twifting of ropes: It, which shewed lustine in a Idem 1.6.c. 10. Carpenters shopp, how to build a Throne for himselfe: It, which frew Petrus Damianus from the midst of sheepe, to be made a Carfinall; and Gregory the feauenth out of a Ioyners house to give him a Popes Myter. But one swallow makes not a sommer, nor one accident from an extraordinary hand which happeneth scartely in an Age, makes not all fortunes. Saint Iohn fayth, that Apoc. 21. 17. the measure of an Angell is the measure of a man; but this is not, but in the celestiall Citty of Hierusalem, where we shall be s the Angell of God. Heere our thoughtes are high, our aymes great, but the limit of our power litle. He who doth well vndertand what he can; will, but what is reasonable, and shall find that the modesty of wishes makes life more commodious, and happinesse more vndoubetd.

To this first rule of the moderation of hopes; we must add a se- To grownd them t them fond, which is to give them good foundations, to the end wee be well. nwor.

he fmall successe of our pretentions. There are some who infiniich are
the stiss a prodigious thing to heare the predictions they make vpon the observe ife, and fortunes of men, which cause amazement among the wife, nt. One and loue in the curious : as at the time when they answered to the Edict of the Emperour Vitellius, who commaunded them to leane Metechifta hift.

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the citty, that they would obey on such condition, that he instant. ly should leave life, which fell. Yet we must say that although God should write downe in the booke of starres the successes of our life, which cannot be easily aggreed vnto, yet euer would they be extremely encombred, nor euer happen out of a fatall necessity, That is the cause why for some presages which his right, there are many other notably false, which make it sufficiently appeare that God hath referued to himselfe the full knowledge of what shall comacius nigra, befall vs. Among other qualityes, which the holy Canticle giues him, it forgeth not to fay. He had hayre as black as the feather of Crow. Where you shall observe the hayres mystically signify the Thoughtes, and when the Scripture termeth them black, it will declare the obscurity & depth of Gods counsels ouer the wisdome of men. Tertullian fayd, man was the care of the vnderstanding of

vasi coruus. Cant. 5. 11.

Tertull. Homo di ulni cura ingenij Deus in omnia fuf ficit , nec potest effe Sua perspicacie pranaricator.

Genef. 38. 17.

Fatis accede Diifq; & cole fælices? Lucan, Maledictus bomo qui ponit carnem racbium fuum. Hier. 17.5.

vanity.

God, who prouideth for all, and who cannot be a preuaricatour of his owne Prouidence. Can we thinke men are permitted to enter into those great Abysses of Knowledge, and to take the raynes of Nature into their hands? Thinke we, that a man who doth not alwayes verie plainty fee what lyes before his feete, can, affuredly be hold, that, which is infinitely exalted about his head? Where have not Astrologers sowed lyes? Where is it that great ones who harkened into them as to their Ghospell, were not filled with disitrous successes? By their saying, all which is borne at Rome comes into the world like vnto litle zaca, already marked with red. There are some who consume themselves with anxieties and cares all their life time to verify the wordes of an Astrologer, and who in stead of Scarlet find (perhaps) in the other world a Robe of flames. It is a wretched support to ty ones hopes to so great an vncer-Powerfull frends tainty. I find the fauour of Great and powerfull frends is much more support to Hope, certaine; for God establisheth them on earth as his images, to be the Treasurers of Felicity, and distributours of good happ. When they be just, vpright, and gratefull, men of merit have some cause to hope of their good affections; and an Auncient fayd, that we must approach neare to the Destinees, and the Gods, and honor the happy. But how many are there who adhering too much vnto men, make to themselves an arme of flesh without bones, and fortune as frayle as Reedes? Other make themselves brave fellower with their fword, and expect all from their valour. Other from their wit, and eloquence. Other from their gold. Other from dexterity in busynesses. All this may do well, when a great integrity of long services put these good qualities into action, but if it hap To hope without pen you have some ray of hope grownded vpon some good title, do as Iob, and keepe it hidden (as long as is fit) in your bosome, for feare that discouering it you loose the pretended effects thereof. There are, who tell all their designes to the whole world, if they fee themselues eyther contraryed in the pursuit, or contemnd in

the small successe, of them. The Scripture observeth how that a

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Saul feeking for Asses fownd a Kingdome, when he mett Prudence of Saul. Samuel who foretold him, he was to be the first King of Gods people. A meere peafant though he were, he was so prudent, that an vnckle of his examining him curioully of the particularityes of his iourney, he gaue him account of the Asses, and other such meane things, but neuer did he open his mouth to declare the hid- De fermone autem den mistery. This is the third precept which is to be kept in the regainon indicanit ordering of this Passion. To which we wil gladly add a fowerth, which is not too foone to reiect, nor ouer flowly to presse forward Not to some to in the pursuit of your hopes; by reason that there are some, who reied, nortoolate are extremely impatient, and presently despaire, if all happen not to put forward. to their wish; Where they well shew, they are neuer to make a great fortune, seing this search after good luck is a warre, wherein Time is of more vie then armes. There are dayes, which be steppmothers, other be mothers; there be yeares which are spent with much payne, and litle haruest : But there commeth a good one Stare fe ante fores which recompenceth all sterilityes and with a full hand casteth festam, & nifi ocyas fruits into our bosome. A good Fisher catcheth some fish, or still obvio prada futura. keepes the hooke in the water : fo vigilant Courtyers either get Sucton in Galb. fauour, or incessantly watch the hower of their good happ, to cast ".4. themselves into the fishpoole, when the Angel hath stirred the water. Fortune was at Galbaes Gate with a diademe, complaining The was weary of attendance, and would be gone to another, if hee tooke not heed thereto. Felicity hath winges of an Eagle for some, and towards others, she comes with a leaden pace. There are times and Ages, when one may reasonably expect her: but it is likewise a lamentable thing to be tormented all ones life to runne after a fancy of honour and wealth which flouteth vs; and neuer to account, that, as lost, which for vs is but a nothing. There are, who have loft all their discretion opinionatively to pursue a hope, and have profited nothing by their labour but to giue a solemne testimony of their vnhappinesse.

It is heere most expedient to make vie of the precepts which the Damasteenus in Nightingale gaue to the Fowler in the Fable of faint Iohn Damaf- Barlaum. cen. For he wittily faigneth that this poore bird being taken in S.Ioh. Damascen. the snare, would redeeme her selfe by three good wordes she spake in his eare, who had captived her pretious liberty. The first was, not to be light of belieffe, nor inconsideratly to be transported with the first apparence of objects. The second, not to pursue that, which one cannot attaine. The third, to put out of your memory those euils, the remedy whereof is not in your power. Vpon these instructions the bird is deliuered, which desirous to make tryall of the docibility of the man, told him in her language, He was very simple to dimisse her so easily, since if he had ripp'd vp her belly he had found a pretious stone, which had made him rich for euer. The fowler vexed at his owne auarice, and curiofity,

reciperetur, cuique

begins to pursue her through the woods and forrests a very long way, till feeing she was out of his reach, he afflicted himselfe with his owne folly. But the Nightingale fayd vnto him, Art not thou a miserable man to have observed with so litle constancy the precepts which concerned thy Hapinesse? Thou didst imagine there were Diamonds in the belly of a Nightingale; who misled thee, but thy owne credulity? Thou most inconsiderately hast followed me, not obseruing that thou art a man, and I a bird. That thou art an inhabitant of the earth, and I of the ayre, that thou hast natural weight, and I winges. Lastly thou art out of hope to be able to catch me; & had it not beene much better to belieue what I told thee, which was, not to trouble thy felfe for an Impossibility? Behold how this great Divine personates Æsope, to give sage directions to Courtyers in loue with hope, whence they may learne the meanes how to hope wel. But as for other who mock the world, and perpetually promise to those who serue them , rewards which end in nothing, they deserve to have the same punishment inflicted, with which the Emperour Alexander Seuerus chastised an impostour of his Court who made very aduantagious promises to many honest men, without euer comming to performance, for which he caused him to be choked with smoke, the Cryer proclayming alowd, He who fold smoke, is punished by smoke. It were better to cutt off at a blow the hopes of many, then to draw them at length in insupportable languours. But it is time we passe from humane manners to divine perfections : and behold , how by the examples of our heavenly Father, and the practifes of the eternal word we may rule, and settle this Passion.

Petronius apud Lampridium.



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That God being not capeable of Hope, serues as an eternall Basis to all good Hopes.

SECTION III.

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OD hath this proper, that being vncapeable of Hope, God is not capeahe is capeable to support all hopes. I say he is vnca-ble of Hope since peable of Hope, not through the want of ability, but he poffeffeth all. out of a fingular excellency, & a most aboundant ple-

nitude of all perfections. Hope, is of good to come, and Apud quem non eff no man hopeth, for what he possesseth. Now God expecteth not any vicifitudinis obum. thing in the future, since he from all Eternity hath felicities perpe-brailo. tually present. It were good to heere S. Zeno speake of the suffi- zeno Veron, ferm. ciency of the eternall God. What is it which God may Hope, fince he 1.de generat verhath nothing out of himselfe? And from whom can be Hope, being he alone bi. is the origen of all things: who hath no other beginning then himselfe, shall solus Deus est prinhe expect any good, From one elder then himselfe? And know we not he is dedit sibi princibefore all things, since he shutteth all things within his owne bosome? All, pium, solus ante that he is he is of himselfe, and no man well knowes, what he is but him-manu eius inclusa selfe. He alone is perfect, because nothing can be added to him, nor taken sunt omnia: Ex se from him. He is neuer damnifyed, but alwaies equall to himselfe, because estante persedas, quia non he admitteth not Age, but is one day, composed of Eternity.

One may object heere, that to hope for any thing from another, mini : Solus indemit is not alwaies necessary he be absolutely greater, or more wor-qualit, quia in senon thy then we; we hope from artificers, we hope likewise from our admissis glasem, feruants, the performance of busincsses which we put into their hands; and therefore one might in ferre, that it is not a proposition contrary to reason to say, that God can hope something from vs, as are the prayles , and service which we are bownd to render him , as God is indepent were likewise our conversion. To that I answere, it is true; that the ofall creatures, & greatest Monarchs of the earth may hope from the meanest persons the source of his of their Kingdome, because they are men, and have dependence of deth from the inflmen, and in this God greatly humbleth Great men, when he ma- ty of his perfekes them fee that all this glorious pompe of their fortune, which feemes to afford matter of jealoufy to heaven, and of new lawes to earth, subsisteth not but by the commerce of merchants, and by the labour and sweate of peasants : all which makes no impression on the Divinity. It expecteth (fay you) our prayles, as if God were not his owne prayle to himselfe; as if he stood in need of a mortall mouth, to honour an Essence immortall. Were all the lipps of men the most eloquent at this present covered vnder Tanquam moment ashes, what would it concerne him? All the world is before him no tum flatera, fic ell more then the turne of a balance. Hath not he the morning starres rum. Sap. 11.1. towned about his awfull throne? I meane those great Angels all replenished Resolute mundo & with lightes and perfections, who praise him incessantly. And were the fulls, ceffantenatuworld annihilated, and the very Angels confounded in the masse of raacquiescit sibi starres and elements, he would ever be God, alwaies as great as himselfe, traditus. Genen left alone to his thought, in his owne thoughts he would find heaven. Senec. Ep. 9.

poteft illi addi, net

to encresse his glory.

mit. Amos, 6.

cunctorum Deus, vifionifq; eius presens Arorum actuum, qualitate concurrit. Boet. 1, 5. p. 6.

nite capacity of his Effence.

perpetunm. Ifai. 16. a.

our Lord prayed on earth.

God hath no need But yet you wil fay, he may expect our couersion, which partly deof our connersion pedeth on our selves, since he who made vs without vs, will not saue vs, without vs. It is easy to reply thereupon, that God hath no need of the conversion of men to augmet his glory, but glory, but to esta-Fasciculum suum blish their saluation; & should he haue need, he continually hath his Super terram funda elect before him, in the booke of his prescience, without blotting forth, or therevnto adding any names. Thinke you he expecteth till we have done, to judge of our workes? He knoweth from all eternity what we must do in such or such an occasion, his presciece not impoling any necessity vpo our free wil. This great God fitting in the high. Manet Speciator of part of heaven, cotinually beholdeth all the actions of men, othe eternity of his visio perpetually present, infallibly meeteth with the quality of our me aternicas cum no rits. It litteth vs go according to the current of the streame, and the choyce of our liberty; but if he would proceed with absolute power, there is no will so determinate vpon euil, wich can resist him. And therefore we must conclude his account is already made both within himself, &without himself, he not any whit depeding on the future,

It is more cleare then the daie, that God cannot hope; but it is likewife most manifest, that he supporteth all good hopes by rea-God Supportheth son of the capacity of his Essence, of his power, and of his good-all good hopes by nesse: and therefore Esay spake very notably. You have put your reason of the infi hope in our Lord, who is in eternal ages, In our Lord (I say) the true God; whose strength is not limited by length of time. Men are Sperastii in Domino Weake, and God is the God of the strong: Men sometimes preserve in feculis aternis in for a Time, but God gardeth vs eternally. Men have their wills Domino Deo forti in as chaungeable as their power is limited; but God (belides that he is of a constancy vns haken) excerciseth a power vnbownded. Where, then, may we better lodge our hopes then in the Divinity?

There it is where our fecond Modell (I meane the holy Humanity of Iesus placed all his. My God my Hope, I did cast my selfe between thy armes fo foone as I began to be borne to the world, & at my going We mak place from my mothers bosome. But one may heare aske of Theology, if Iesus our hopes in God, had the vertue of Hope, what is it then he might hope? I answere, the holy Humani. that if he might pray, he might hope. For praier, & namely a request ty of lesus Christ. is not made but with hope to obtaine that we seeke for. Now, who In the projectus fum doubteth but that Iefus prayed on Earth, and doth he not also pray ex viero, ther mee now in heaven? He praied (faith Theology) for fower reasons. First, ab oberibus matris for the excercise of his vertue which is most excellent. Secondly, for our Example, Thirdly, for the accomplishment of his commif-Forwhat reasons fion, and lastly for necessity. I am not ignorant that saint Iohn Damascen bath sayd, that Christ praied not, but in apparence, in fo much as prayer being properly an ascention of the mind to God, it could not be that the foule of Iefus Christ should mount a

Damascen, 1.4 new into the Diuinity, fince from the day of his Conception it was there (as it were) enchased, not being able to be seperated from it one sole moment. But this question is satisfyed by saying with Vasquez, that it is true that our Lord, in regard of the person

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of the Word, could not pray, having in this kind no superfour, but reason of the Humanity, which might be wanting, and indigent without the helpe of the Divinity; and therefore he mounted to vp the source of the word, not by vision, and beatifique lone, which he already enioyed, but by the knowledge of science infuled, and by a new defire to impetrate some thing of his hea-

nenly Father.

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I lay, he already hat Beatitude, and that he was (as it were) engulphed in lights of glory, he notwithstanding had not yet gloriheation of his body, exaltation of his name, extent of his Church from one pole to the other, which made him pray, and to fay with faint Iohn. I beseech thee (O Father) make me glorious, and resplendent clarificametu Pa-before the face of all Creatures, as I was from all eternity in the source of ter apud temetipsum thy divine lightes, even before thou hadst enlightned the bewtie of this claritate quam ha-Vniverse. And it is to no purpose to oppose against this, that he dus fieres apud te. had nothing to do, to pray; and hope for, fince all he asked was loan. 17. fully assured him. For it is euident that hopes though certaine, fayle not to be hopes although they depend on the future. But which is more, the eternall Father had so tyed our saluation to the prayers and hopes of Iesus Christ, that we could not obtaine it, but vnder this condition. He prayed and hoped for vs , but whilft he was yet hanging on the breast of his most blessed Mother, he shewed vs we must powre forth all our hopes on the firme rock of the power, and goodnesse of God. And to speake truely, what are all the hopes of the world but reedes without support, shells without perles, The Hopes of the Iceming Colours of the Rainbow without folidity? O!how well ceitfull, and have doth saint Augustine speake when he compareth hope to an egg? no solidity.

S. August. serm.

Saying that all Beastes bring forth young ones, but birdes produce 18 de verbis Do. nothing but hopes, which are the Egges. we are true Birds whilft mini. c. 5. we are in this miserable life, still hanging vpon leaves, still troubled at time passed, euer vncertaine of the future, raunging hither and thither, and perpetually restlesse, and finding punishments in the greatest contentments of Nature. We brood weake hopes like vnto Egges, which promise vs to bring forth wonders, and produce nought but wind. Hope is a meruey lous Egge, whereof some eate the shell, other the white, but very few the yolke.

This very well figureth vnto vs three fortes of Hopes, whereof Three fortes of some are harfh, and yrksome, other vayne, the rest in the end good, and nutritiue. If you defire to fee the harfhnesse of worldly hopes, which we have let in the first place of this division, consider first that hoping much, we must have much dependence vpon another, which taketh away from vs that sweet liberty, which is a good inestimable. To hope is not a thing which dependeth upon our power, but on Sperare non est post-the liberality of another. It is much that Hope, which is so slender, sibilitain no stra, and scanty is not wholy ours. If we hope for a good, and expect it Paul. Orosius in from our owne forces, we are in daunger to become prefumptuous Apol. delib. arbi-

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yayne, and ridiculous. For how many fee we in the world who daily are vndone, by having too much prefumed on their owne power? How many litle birds with feeble winges, have fought to take a flight, which hath onely served to render their fall the more notable? If we must expect this good happ from another (besides the fubmission, of dependence, which hath alwayes somewhat dis staftfall in it) I see we most depend on men, some whereof want power, other will, other both together; but if the one and other meete for a while, they are not of long continuance. The nature of bleffings which we hope for in the world, is fraile, & more fraile they from whom we hope them. We often times hope for health from them, who are as fick as our selves, life from mortalls, riches from creatures, who are all in the pouerty of nothing. If we reckon vp our euills, our maladyes, our fuiets, our iniuries, and our perfecutions, we shall find many who will compaffionate vs, but very few to afford remedy. And that which often most vexeth vs, is, that if there be some who are able, after they have promised vs so much fauour, and so many good turnes, they in our cause are spareing of a step, and of the very wind of a word.

Other fell'vs vnder pretext to fuccour vs, These are Herculeses to whom we offer facrifice to drive away wolves, and they torment vs more then the wolues themselues. O how often are we enforced to fay with the Prophet , Babylon my wel-beloned , is fet before Eabylon dilecta mine eies as a miracle. And then presently, that, which is in the same

derij mei posuit mibi in borrorem.

meapofica est mibi Text, according to the Hebrew, Mishap is the cause, that the bright day-breake of my desires is turned into the horrour of my thoughts. This Bacrepusculum dest- by lon of worldly hopes, sheweth it selfe in the beginning as a miracle, but if we proceed further, we find that those desires that were as pleasing as the dawning of day (which at its first springing appeareth all ouer studded with emeralds and Rubyes) turne at last, and are chaunged into the horrours of a fad Tempest.

Many feemed to be already arrived at the end of their hopes, cruentat fortuna When good successe forsooke them in the beginning of their rising lenocinantia persidus fortune, and if other went towards the end, they fell, that albeit it had honey on the lipp, and light in the face, it caryed poyfon in the tayle, like vnto Scorpions. The vayne hope of the world fuggesteth vs , what the Emperour Zemisees sayd to a Patriarch of

Constantinople, Thou wert but an ouen, and I have made thee a pal-Sidon.l. s. Ep. 13. lace, but I will bring thee back to that state from whence thou wentest. And all the splendour of thy false greatnesse; shal onely serue to make thy fall the more miserable. Good God, that those are constrayned to eate the egg-shell, who after they have hoped great felicities, see themselues throwne downe, and roughly handled with paines waited on by ignominy, and confusion!

> They hitt not vpon a much more fauorable condition, who eate the white of the egg, and who after they have hoped for great comforts

Ifai. 11. 14. in miraculum.

finis, & virum vi scorpius vitima parte percutit.

Ego te fu-ne adifi cani, ego te furne destruam.

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comforts in worldly prosperities, find the acquisition is painfull, the fruition vncertaine, and the tast most vnsauoury. Neuer are the hopes of the world specious, but when they are farre from vs, Autorit comedi and all the pleasure we take in them is like to that of dreames; from in sulfum. quod non whence it comes that they very well are called dreames without Iob 6.6. sleepe. What pleasure is it for a thirsty man to dreame all night, that he is on the brinke of a most delicious foutaine, if being awakened he find, that he still hath the fire of thirst on his lipps? Liba- Et ficut sommiat sinius the Oratour faid he would gladly cite his dreames to appeare item, & bibit & in judgment, and see them condemmed as very impostours, which postquam seeit exmany times promise golden mountaynes, and performe nought adductivit. but matter of forow. By a much stronger reason we have cause to Isai. 19. 3. fay the same thing of all worldly hopes, which not to deceyue vs, Libanius decl. 37, till we be a-sleepe, but surprise vs open-eyed; Yet we shall do wrong to question them; for they are innocent: but we are culpable to make so ill vie of reason, as to runne all our life-time after fancyes. One of the wifest men of auncient times vttered a matter very remarkeable, related by D. Io. Chrisostome, to wil, that all D.Io. Chrisost, in man-kind is tyed with a great chayne; composed of two soules of Charid. linkes, which in great number all our life-time are multiplied, and enterchaungeably follow one another. One is called loy, and the other forow. But besides this, there are some (sayth this wise man) who have fetters on their heeles being tormented with harsh hopes, which under the shadow of sweetnesse infult ouer them, and hold them as long as they live in a painfull flavery. There is a file An excellent par-(addeth he) called Reason, which is very excellent to file our man. fetters; but there are none but the most considerate who find it: fooles are enforced to languish all their life-time in this Martyrdome, and as they have lived in the feruours of a feauer, they also dy in illusion.

Then let vs learne to make an eternall divorce from all those friuolous worldly hopes, and to looke on Iesus as a pole-starre alwaies immoueable, under whom all mobilities moue. What a shame is it to fpend the better part of our age after smokes and phantastique semblances, which pay vs with nothing but grieffes, and not to hope in a strong God, who supporteth the earth with three fingers of his power, in a mercifull God, who loueth vs tenderly as the apple of his ey. Shall we neuer learne to fay. Be our armes in the morning, and our saluation in the day of Tribulation. Let vs not flatter our frum in mane & saselves with these goodly semblances of honour, of greatnesse, of lus nostra in temperature riches, of pleasures, which by heape present themselues to our liai.33.1. Imagination, but let vs fay. Lord I will expect the Sauiour, thou hast promised me. Let vs leave men of the world who vnbowell themfelues, like spiders by drawing out their entrayles to catch fleyes; Genes, 49.18. but let vs imitate those litle silke-wormes, who cast forth pretious threads, whereof they make a rich bottome in which they sleepe, and come not forth but to take winges, and foare in the ayre. Let

Effobrachium no-

176 THE PASSIONS OF HOPE.

vs go and produce hopes which are as so many threeds of gold;

Fortissimum sola that involue vs heere below in pretious repose, and a certaine extium habitumus, qui pectation of Beatitude, vntill charity hath perfected our winges consugimus ad teneral perfected our flight to the Citty of peace; where so many choice needed free put out an arme vnto vs. Let vs take a very strong combemus anime sustam, fort, since we put our selues betweene the armes of hope, (which ac simum incedent we hold as a firme, and an assured anchor) to stay all the disturvelamisis, vbipre-bances of our mind, going forward in our way till we passe the cus for pronobining veyle, and enter into the Tabernacle of the Sanctuary, where troinit less.

Hebr. 6.19. into less our Precursour hath made his entry for our Saluation,

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EYGHT TREATISE

DESPAIRE

Its Nature, Composition, and Effects.

SECTION I.

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E who would fet forth the picture of Despaire me The image of thinckes should do well to represent Hope in the Despaire, manner of some bird variously diversifyed with curious coloured feathers, and endowed with a most melodious voyce, that were purfued by a man with much

eigernesse; but when he should thinke to toutch her with his finger, she should instantly vanish away in the ayre, & leave in stead of her felfe a black, and vgly Hobgoblin, which should poffesse all the passages both of the Pallace, and Throne of this goodly Hope. In this properly behold what the definition of Despaire meaneth, which according to S. Thomas is, a Receffe from a good impossible, S. Thom. 1, s.q. 4. or which one proposeth within himself he can neuer attayne vnto. art. 40. from whence it commeth, that there are two Acts which compole bone ob eins dificulthis milerable Passion: the first whereof is a determinate Judgment tatem vel preclusare made upon the Impossibilitie of the good, that is fought; whither it be loft, or whither the meanes to arrive vnto it be taken away, Therearetvoforor whither it be so difficult, that the with of man cannot purchase passion, tarany price. Thence followeth a second Act, of grieffe, and fadreffe, to fee it felfe driven back from the defired object, withon any hope of comming neare vnto it, for which cause we may vell represent the dismall specter of Despaire, tumbling so many Courtyers with frinclous hope, downe the mountaine into the bottome of a valley, where fome gnafh their teeth, flampe with their feete, and pull themselves by the hayre: Some runne to the

fword

fword, to precipices, and Halters: Others ly flat on the grownd, drowned in their teares, and drenched in dull sadnesse, like people wholy sencelesse, and walking the way of a Tombe, as having almost nothing at all to do with the living. But the thing most admirable, is that there are some to be seene, who being come to the extremity of miseries, find themselves in an instant sallen into a Happinesse vnexpected, so that Despaire seemes to have beene for them the source of all their hopes.

The Causes of Despaire, and the Condition of those wwho are most subject to this Passion.

SECTION II.



HEY who are of a melancholique humor are infinitely disposed to the effects of this direfull passion. For to say trueth, Melancholy is the Pit of the Abysse, from whence issue forth an infinite quantity of euill vapours, which cause night in the most cheerefull brightnesse, and make the most pleasing bewties of Nature to be beheld

with affrightment.

They who are turmoyled heerewith, easily ressigning themselves over to despaire, are perpetually vpon complaints, and lamentations; they see publique calamities comming a farr off, and like birds of an ill presage, do prognostique nothing but disasters. They have a singular inclination to believe the worst newes, to augment it in their imagination, to amplify it in their discourses, and to affright the whole world (if they could) with pannique terrours, & imaginary seares. The least mishapp which befall their family, is (in their opinion) a generall ruine. Menaces are blowes, blowes murthers, the least sparkes are Coles, Theaters strewed with flowers, are scaffolds covered with black for them, and all the actions of men are nought but Tragedies.

Wise Plutarch sayd, All little Courages were naturally full of Complaintes. They are like the river of Silias, wherin all sinks to the bottome, and nothing floateth, all passeth with them into the bottome of the soule, nought stayes in the superficies; which is the cause that the heart replenished with cares, and apprehensions, dischargeth it selfe (what it may) by the tongue.

Besides the materiall cause of Despayre, which is observed in Melancholy, we find other efficient, which ordinarily fasten upon

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vpon great great and strong passions of love, of Ambition, and of Auarice. All histories are full of miserable people, who having settled their affections upon objects, whence they could not with reason expect any latisfaction, after an infinite number of languours, toyles, and pursuits, have buried their love in despayre, and drowned their ardour in the bloud of their woundes. Some have hanged themfelues at the gate of their Mistresses, other have throwne themselues hedlong downe into ruines, other haue beene exposed to faumage beaftes, rather chusing to suffer the fury of Tygers and Lyons then the rage of love without fruition.

The Poet Virgill did her wrong, to put Dido Queene of Carthage into the number of the vnhappy, faying she facrificed herfelfe to the sword, and flames, out of a despaire conceived to see lieno solo, ubi nup-her selfe deprived of her Troian. Tertullian instifyed the Ashes was regin vitro opof his Countrey woman, affuring vs she was one of the most chast taffe debuerat, ne Ladyes in the world, and did more in the matter of chastity, then periretar, maluit ? S. Paule prescribeth. For the Apostle having sayd, that it is better contrario vri, quant to mary then to burne, she rather chose to burne then to mary, Testall, in exhormaking her owne funerale aliue, and rather entring vpon the fla- ta. adcassizatem, ming pyle then to comply with the passion of a King who fought her in mariage after the death of her husband, whom she had fin-

gularly loued. The passion of Ambition is no lesse violent in proud and arrogant spirits (who having beene long borne as on the winges of glory, and feeing themselues on a sodaine so vnfortunate, as to be trampled vnder foote by those who adored them) cannot disgest the chaunge of their fortune, anticipating that, by violence, which they ought rather to expect from mercy. Such was Achitophel, ac- 1. Reg. 17. 13. counted to be one of the greatest states-men of his time, whose counsells were esteemed as of a deity, when seeing himselfe fallen from the great authority he had acquired, after he had fet the affaites of his house in order he tooke a halter with which he hanged himselfe. And it is thought Pilat followed the like course, when he faw himselfe to be discountenanced after the death of his Maister Tank irregane Tiberius , and banished by Caius Caligula, the fuccefor to the Em- adamseft, vi fe pire. This Calamity feemed vnto him fo intollerable, that he fua transverberans fought to shorten his miferies , by hastening his death , which he manu, maiorum cegaue himselfe by his owne hand. Yet Eusebius, who seemes to be teritate quasierit. the chieffe authour of this narration, & who is followed by Paulus Orofius, and others, doth not affure it, as a thing vindoubtedly true, but as a popular rumor. For my part I thinke it not amiffe to belieue pilatus iam tune pro Tertullian, who conceyneth, that after the death of our Saniour, sua coscientia chri-Pilat was a Christian in his conscience, when he in writing expression Applears fed to the Emperor Tiberius the things which occurred in the perton of our Saujour with fo much honour for our religion, that from that time the Emperour resolued to put Iesus Christinto the number of the Gods. But if the opinion of this authour were true, it could

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Yesthatit might not be credible, that a man who had a Tindure of Christianity

very vveil, as many should have ended his life by so furious a despaire.

Auarice in this point will nothing at all give place to Ambition, for there are many to be found, who (feeing themselues vnexpectedly deprined of treasures which they kept, as the Griphons of Scythia) would no longer behold the fun, after the fun had feene the Gold, which they hidd in the bowels of the Earth. Witnesse that Couetous man of the Greeke Anthology, who strangled himfelfe with the same halter, wherewith an other man had determined to hang himselfe, who by chaunce having found this Caytiues treasure, was diverted from it. This very well teacheth vs, that it is very daungerous, passionately to affect the objects of the world, because (as saith S. Gregory) one cannot without immeasurable grieff e loofe all that which with vnlimited loue is possessed. The euill spirit, who sowndeth each ones inclinations, and discouereth their dispositions, powerfully entermedleth in them, and layeth inares for men in all the things wherein he observeth them to be with the most feruour, busyed. To these occasions of Despaire, feare of paine and shame, is added, which is very ordinary, and is the cause that many hasten their end before, they fall into the handes of their enemies, or are laide hould on by Iustice, which is as much, as if one should dy, not to dy. This was very common among Pagans, who esteemed that a glory which we hold the worst of crimes : and the like opinion crept very farre into the mindes of the Hebrewes, who thought themselues to be facred persons, and Gloffa in . Reg. at imagined they did an act generous, and profitable to the glory of Dicum Hebrai, & God, to kill themselves, before the hands of Infidells were bathed fliani, quodinterfi in their bloud. This is the cause, if we believe the ordinary Glosse cere seinsum incurum of the first booke of Kings, and the auncient Interpreters of this dinini bonoris, ne nation, that we cannot conclude the damnation of Saul by an vituperium excerceatur in proprio infallible demonstration, for having strucken himselfe; seeing copore redundans that according to their opinion, he was not sufficiently illuminated in Dei visuperium, by the lightes of the auncient law, that it was a mortall sinne to hasten his death to saue the honour of his religion, and to deliuer himselfe from the scorne of infidells. Nay, they assure vs, that he in this occasion ordered himselfe as a treasure of God, refusing to deliuer vp vnto enemyes a head honoured with facred vnction, to be aliue defiled, by their profane handes. They add, that he had before him the example of Samson, who was admired by all his owne nation for being ouerwhelmed with the Philistines vnder the ruines of a house : and that after him Razias, esteemed a saint, and a couragious man, gaue himselfe the stroke of death, and threw his bowels all bloudy from the topp of a Turret on the heads of his enemies. But now at this time we stand in a cleare light, commu-Platuit vt qui sibi nicated vnto vs by Councells, and schoole-Divinity, and know it

ipsis volutarie vio- is not at all lawfull, so farre, as that a Decree hath decided, that a sem nulla prorsus virgin ought rather to suffer the losse of virginity of body by a

noneffeillicitum.

Machab. 1. 12.

manifest violence, then of her owne accord to teare out her foule. Proillin in oblatione Yet doctours do not condemne him who throwes himselfe downe Ex Concil. Brachedlong to auoyd a burning, nor him who putteth fire to the pow-careafi primo ca. der of a shipp taken by Pyrates, wherein he cannot doubt but he 'Caus. is. q.v. in must perifh, but he hastneth his end to take a prey from his enemy, Gloffs and to facrifice himselfe for a publique good.

The doctrine which blameth euery other act of Despaire, is conforme to the opinion of the best Philosophers, who held, it is to dy like a licentious beaft, to go out of this life without his warrant, by whole leave we entred into it. Seneca who had beene of another opinion, chaunged it afterward at the end of his daies, nor yould he vie violence against himselfe: wherewith Nero was mazed, and fent him the fentence of death, which he receyued with a merueylous courage; shewing that, if he sealed not his former opinion with his bloud, it was not for want of resolution, but that he had acquired more light. For my part I probably thinke he Eundem quem nos was at that time a Christian, although not declared, and it is to refierem universi, no purpose to alleage that he in his last wordes maketh mention of a cui no meno mne conlupiter-Liberator, fince he explicateth it in his writings, thewing Natur, quell. 1.3. that by this word he vnderstands no other God, then the souneraigne Monarch of the vniuerse.

We ought not to take this glory from him since saint Hierome foclearely giveth it him , placing him in the number of Christian Scriptoribus Ecauthours, and Confessours of Lesw Christ. And that Flauius Dexter, clesian. anotable Historian, who flourished in faint Augustines time, and who wrot the history of Christianity from the birth of Christ our Saujour to the yeare 430. expresly faith in the yeare 64. De Christiana re Bene sensit factusq; Christianus occultus. But if this be so, it cannot have beene but in the last yeare of Sencaes life, which is the threescore and fixth of our Lord, when the holy Apostles S. Peter & S. Paule returning thither the fecond time, made Christiatity in that place to be resplendent. From whence it comes that they much labourin vayne who alleage many passages out of Se-

necas bookes, composed in his Paganisme, to disapproue our opi-

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Humane Remedies of Despaire.

SECTION III.



H B cause of Despayre, and the condition of those who despayre being sufficiently knowne, we must fortify our selfe against this pernicious passion with all the courage, and prudence ve can vie. If we consider the humane remedyes, they will teach vs, that the inconstancy of thinges on the earth which ouerwhelme vs , may

raile vs, that the state of this inferior world is as a wheele, where on we do nought but go vp, and come downe; and that when we have the most happinesse, then is the time we fall to the lowest degree De earcere catesif of milery. When the vnfortunate are descended into Abysses, the prosperous leape up in their places. We have seene of them, as the wiseman observeth, that have mounted to Empires from the deepe dongeons of a prison, as did Michael the Emperour, who was vnexpectedly inatched out of the hands of Leo when he had resolued to burne him aliue. Was taken from black Cauernes, borne to the Pallace as yet nafty, and all horrid; and on his Imperiall Throne made to file off the fetters on his feete, for that the key of them could not be found. The prowd Selostris King of Egipt who pompoufly walked a long in a chariot harnessed out with Kings, was diuerted from his infolency by one of those miserable Princes, who taught him a lesson of the revolution of humane thinges by the ressemblance of the wheeles of the chariot of triumph, wherevnto pride had lifted him. Experience will tell vs , that many for having lightly beeleft their euill fortune, were deprived of very great prosperities; and became vnfortunate for no other reason; but that they thought themselves such, before their time.

> Perseuerance will instruct vs that in worldly affaires, as are mariages, offices, benefices, fuits in law, commerce, good turnes, and recompences; we must not still fall off out of mood, but patiently expect the hower of our good happ, whilst there is any reasonable likely-hood. Scardion in the third Booke of his History, recounteth an excellent passage of Pope Innocent the seauenth, who emploied a famous Painter named Andrew Matineus in adorning his Chappell of the Vatican. This braue workman bent himselfe to it with affection, and therein vied his most exquisite inventions hoping that he who fet him a worke, would largely requite his merit, in fo natable a power to oblige all the world. He notwithstanding faw his labours daily to go on, but felt no rewards comming, which

que interdum quis egreditur at regaum. Eccl. 4. 14.

Zonaras in Michael.

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one day put him into choller with a resolution to be reuenged by some trick of his art. The Pope had commaunded him to paint the seauen deadly sinnes, but he in stead of taking his proportions for seauen places, added thereunto an eight, wherein he purposed to make a hideous Monster. Innocent more fully informing himselfe of his dessigne, the Painter answered, he lest this place there to represent Ingratitude, as the most capitall of all vices. The Pope well understanding what he would say, smiled, and sayd, Matineus, I give consent thou paint Ingratitude as vgly as thou pleases, but on this condition that thou place patience directly over against it, which of all vertues is the most couragious, from which thou art very much alienated being unable a little to expect patiently the good I have resolved to do thee: and presently he gave him

a good Benifice for his sonnes preferrment.

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Laftly common fame will thew vs there are people; whose eares are like those gates through which nothing was suffered to passe, but direfullthinges. They burthen themselves with all the worst, and become eloquent in the mishapp of their frends, as if they inflnitely obliged them, by learning their disasters. We shall easily find a remedy for the euill we apprehend by not being ouer credulous in giuing eare to these newes catyers, whom Poets will haue to be the messengers of Hell. Constancy will assure vs, that the euill opinion one hath of his owne affaires troubleth the whole bufyneffe; that we must perfeuer to the end, and albeit the tempest turmoyle vs, neuer to forfake the Helme, though toffed in the midst of surges. If it be a last necessity which assayleth vs; we must put on the Countenance of a faint to receyue it, and confidently belieue, that if it take all hope from vs, it will by litle and litle take away also all our despayre. It is very daungerous , at that time to trust our owne thoughts, and to entertayne dottages of the mind: rather, we should feeke (by the comfort of a confident Confessour, and by other good frends) to strenghten our selues against the storme, which most commonly, onely treatneth vs in the Hauen,

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Divine Remedyes.

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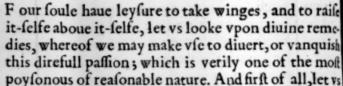
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SECTION IV.

Remedies for this passion.



consider, how God being neither capeable of Hope, nor Despaire, fayleth not to inuite vs to the one, and to withdraw vs from the other by the operations, which he excerciseth on the visible world!

An excellet faying

Venerable Bede, fayth excellently well in his observations, that of venerable Bede. God hath three fortes of Habitatios, wherein he hath lodged fix diuers things. In heaven he hath placed verily and Eternity. On earth Curiofity & Repentance. In Hell Mifery, & Despaire. Why should we then take to vs a passion of the daned, which is not made for the world wherein we liue? It is a remarkeable thing that God to make vs hope, hath oftentimes strayned the lawes of nature, doing things which feemed impossible to all humane Iudgments; and in workes of Grace he daily also produceth miracles, drawing to saluation & glory people meetely desperate, according to the opinion of the world. How could we have one fole toutch of despaire, were we truely faithfull, fince God engageth euen his goodnesse and power, to make vs hope all that, which according to Man is desperate. There is nothing impossible to the omnipotency of God. He did but

Non est impossibile apud Deum omne

verbum. Luc. 1. Speake a word, and it was sufficient to vindicate from nothing all this Ipfe dixit & falla Vast world of Creatures. So foone as he ordayned it, fo foone it was done. funt, ipse mandanit, And he hath indifferently let vs know his greatnesse as well in the production of the least things, as in the creation of the most noble, and eminent.

& creata funt. Pfal. 148.

There are three things which are opposite to admirable workes. Magnus in magnis First, the weaknesse of the Agent created. Secondly the indisposimis. August. (erm. tion of the subject. Thirdly the frequency of things seene, and de Tempore. Vsed. But God takes away these three obstacles to do miracles in What hindereth Nature. He gives to active Creatures, a strength meerly particular, the production of admirable works and wholy divine, to worke about their force. He gives to paffine God when he ple a power of submission, and a capacity to receive the supernaturall afeth takes away impression of agents, and brings forth effects, which are not onely all the obstacles great, but wholy extraordinary. And which is more, we therein observe five Excellencyes, which are as five rayes of their glory. To wit, Efficacy, Durance, vtility, The end, and the Meanes, which render all these workes of God infinitely recommendable. It is by

his Commaund that burning pillers walke in the ayre to ferue

which oppose thereunto.

as a standard for six hundred thousand fighting men. That the sea Thewoders which partes in funder, & diuides it-felf into two bankes of Chrystall to appeare in the old make a rampart for his people. That the clowdes of heaven I hower Testament by the bread of Angels. That Rockes vpon their fides to powre forth fou-helpe of his creataines. That armyes of flyes, and caterpillers destroy legions, all of Iron, and steele. That the sun stands still in the midst of his Carreere. That whales make a Temple of their belly for a Prophet: That sepulchers yield forth the dead, aliue. All this is done in nature by the ministery of Angels, and the service of men; but by the vertue of God alone, to whom it belongeth to do miracles; the foule of I efus Chrift, it-felfe having not beene but the instrument of s. Thom. 3. q. 13. the word vnited to it in such like operation. What is it we ought 3. not to hope from a God, from whom we can despaire of nothing, and who holdeth totall nature at his feruice, to helpe our confidence? But not content with it he passeth to miraculous workes of grace, wherein he causeth vnexpected productions. I will give you God indifferently an excellent consideration, to encourage you never to despaire, ei- treatheth elect ther of our owne faluation, or that of other finners. It is, that God, bate, during life, albeit by his prescience he cannot be ignorant of the successe of without sherving foules which are out of the sweetnesse of his predestination, and that he despaireth who are not reckoned in the number of his elect wet while they of their faluation, who are not reckoned in the number of his elect, yet whilst they are involved in bodyes, he treateth them as his owne, nos she-Wing that he despayreth of their happinesse.

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Divines teach vs, there is not any ones destitute of the helpe with necessary fucof fufficient grace to worke his faluation; not any one who is not cient grace to visited which inspirations necessary for this purpose. Thus doth S, saue vs. Augustine interprete the passage of the 18.th. Psalme, There is Psalm. 18. none who can hide himselfe from his heate. The ardour of the word August. ibid. Dinine pierceth through the coldest shadowes of Death. The fun Non est qui se abis very generall, and there is not a creature in the world fo litle, eiss. which heares not newes of him: yet all night long he retireth from vs. And there are many people who are plunged in nights fo tedious and yrksome, that they seeme to be (as it were) eternall. But this fun of grace penetrateth into the darkest obscurities. It findes out men, who have nothing of man but skin, and figure : and speaketh Desperate people to them with its rayes, which are so many tongues from heauen. It whom God visit spake to Herod after the murther of fowerteene thousand inno-ted to their end. cents. It spake to Nero in the agitations of a mind troubled with the Image of his crimes. It spake to the Emperour Theophilus, when dying, he held betweene his hands the head of Theophobus his Constable to satiate his revenge. Lastly it makes vs pronounce out it aby a nu. a lowd the excellent saying of saint Clemens Alexandrinus. There pages. Clemens Alexandrinus. are no Cymerians for the word of God. He makes allusion to certaine drin. protrept, people, whom we now call Georgians, or els to those who aunciently inhabited in the territory of Rome in places under the grownd, fuch as that which we now a dayes call Sybillaes Grott, and it is thought the sun neuer reflected into their caues; but is not

God maketh to

God neuer faileth

rarch. cælefti.

S. Dionif de Hie fo, the visits of the holy Ghost; The great fea of dinine lightes is ever at hand, and aboundantly overfloweth in favour of such as will participate therein. I am not ignorant that certaine Divines have fayd, that some sinners arrive many times to such exorbitancy of Crimes, and

g'atia.

S. Thom. 1. 4 86. definire.

S. Leo ep. 89.

Vera adDeum conest existimanda quam tempore.

Ingratitudes, that they in the end are totally abandoned by God, Bellarm. 1. 2. de and haue not all the rest of their time, one sole good thought. But the most moderate say, that this happeneth for certaine time, and certaine moments, albeit one cannot generally fay that a man may come to an estate so desperate, as to be wholy impenetrable to the Ducre qued pecca graces of God : It is an errour to fay, that a crime fo detestable may haptum fit in has vita pen in the world, of which one cannot have remission. We cannot set lire non positiero. mits, nor bownd time in the infinite mercyes of God. Moyses the Ethioneum est. Miseri- pian who was so black of body, so stayned in conscience, so wicmensuram possumus ked of life, that he was accounted a diuell incarnate, was so chaunponere, nectempora ged by the grace of God, that he became an Angell of Heauen. An infamous Thieffe having obteyned his pardon of the Emperour Mauritius, was put into the Hospitall of S. Samson where he so Admirable con- plentifull bewayled his finnes in the last agonyes of death, that the feemed desperate. Phisitian who tooke care of him, comming to see him, fownd him vnexpectedly dead and ouer his face a handkerchieffe bathed with Celetin 1. ep. 1, his teares; and soone after had a certaine reuelation of his beatitude. To this purpose Pope Celestine sayd, That a true connersion nersio in retimis po. made at the last end of life, is to be measured by the mind, not by the time. sitor in mente potius God caused a Thieffe to mout from the gallowes to glory, to teach vs, that as there is nothing impossible to his power, so there is not any thing limited in his mercy. It is onely fit for him to despaire, who can be as wicked, as God is good.

> The Examples which Iesus Christ gaue vs in the Abyse of his sufferings are most efficacious against Pusillanimity.

> > SECTION V.

The fight of our Saujour ceacheth vs to perseuer in our good hopes & not to despaire,



EHOLD the confolations we may derive from our first model, but if we will consider the second we shall find that our Lord, who did all for our instruction witnessed strong hopes in the great Abysse of doulours wherewith he was all couered ouer on the Crosse, to

encourage vs to hope well in the most sensible afflictions.

That you may well understand this point so important, you must consider, what then was the state of the body & soule of Lesus Christ. The body was so full of woundes, that they who could not be satis-

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fied with his paynes, did more in him torment his woundes, then his members; He had almost no part about him entyre, whereof he on the Croffe could make vie, but his eyes, & his tongue. His eyes being not pulled out, as Samsons and Sedechias: there was nothing left for him, but to fet before his view the Martyrdome of his good mother, who was fastned on the Crosse by loue, and who imprinted in her soule by a most amorous reflection all the torments, which the King of the afflicted bare on his body. His tongue, which he had referued free to be the organ of heavenly Harmonies in those feruent prayers he sent to his Celestiall Father,

was wholy drenched in gall.

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But all that was nothing in comparison of the dolours of his soule. For he was destitute for a time of all divine consolations, abandoned to himselfe, deliuered ouer as a prey to all the outragious sadnesse which may grow in our minds . It was a horrible Caluin ! 2. Instit. blasphemy in Caluin to say that our Lord descended into Hel, there c. 16, to endure the paines of the damned, without the luffering of which he was not in a state to be able to redeeme the world. This (spoken in the manner as this abominable nouellist hath dared to write) woundeth, and offendeth the most obdurate eares. But if we Suarezing, q. 46. will speake with the most eminent Diuines, we may say, that it disp. 13. sed. 1. is very likely, that the Agonyes of our Sauiours soule might in Fieri potuit ut insome sort enter into Comparison with the sadnesse of the damned, an ita de fatto fuerit not by reason of their Condition, but of their excesse. And certai-non potest constant. nely fome have thought that our Sauiour stirring vp in his blef- The excesse of the fed soule a Contrition for all the sinne of the world in generall, contrition, and and of every one in particular, was wounded with so piercing a dolour of our forow, that it in some fort exceeded that of divells, and the dam. forow, that it in some fort exceeded that of diuells, and the damned. For all the fadnesse, which may be imagined in Hell, consisteth in Acts which are produced from principles that surpasse not the force of humane, or Angelicall nature: But the payne which our Sauiour endured for the expiation of our Ingratitude, was derived from the heart of God according to the whole latitude of the grace, and charity of the word Incarnate.

For what cause it is conformable to reason to say by Allegory, The three sadnesthat this bleffed soule entred into three kindes, of facred, and ho-fes of our Sautour, nourable flames, and of paines wholy divine. The first was in the garden of Oliues, when he fayd, His soule was sad to death. The second, when he pronounced on the Croffe, My God, my God, why Math. 16; bast thou for saken me? complayning, not of the seperation of the word (as some auncient Writers have vnderstood it, litle conforme Math. 47? to true Theology) But of recesse from protection. As S. Athanasius Vox recedition vertil doth explicate it in his booke, of the Incarnation & S. Augustine in Deicontestata distinction. Hil. can. 33. his 47. Tractypo S. Iohn. The third, was at the going forth of the in- Athanas. lib.de coparable foule of Iesus, when there was not so small a filament of a Incar. Veine in his body, which resetted not the absence of this divine sun.

Notwithstanding among all these great convulsions, which put heauen

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heaven into mourning, and earth into quakings vnder his feete, he stood firme, and with an ey bathed in bloud, beheld the rayes of glory which were to crowne him, after so exquisite torments, so that in the one and twentieth Pfalme (which it is thought our Sa. ujour wholy recited, whe he hanged on the Crosse) having reckoned Narrabo nomen vp the dolours which inuironed him on all sides, He rayled himself

tunne fratribus meis vp as the palme against the weight of his afflictions, and fayd. in medio Ecclesia I will declare thy name to my brethren in the midst of the whole assembly Apadelaus mea in of the faithfull. Tea my God, all my praise shall be in thee, and for thee, 1 Esclesia magna, vo will pronounce thy merveyles in thy owne house, and I wil offer thee my conspectu timetium vowes, and sacrifices before all those, who make profession to honour Pfal, st. thee.

Encouragements to good Hopes.

SECTION VI.

ND will we then in so great light of Examples, in fo eminent protection of divine helpes reffigne our felues ouer to fadnesse, and despaire, among to many accidents of this transitory life? Despaire onely belong to hearts gnawne with dull melancholy, and to

foules extremely in loue with themselues, and the commodities of the world, or to maligne spirits, who have lost al the sparkes of

good Conscience: or lattly, to the damned.

Why should we depriue our selues of an inestimable treasure of good hopes, which the Eternall Father hath kept for vs in his omnipotency; of which the word Incarnate hath affured vs on the Crosse with his bloud, and the rest of his life? It is not a goodly thing to see people who beare the Character of Christianity, to lay downe the buckler, and to throw away armes at the first approach of some affliction whatsoeuer, to grumble, and murmur against Ve filij deservers God, and men, to crucify themselves like Prometheus on the rocceretis consilium & kes of Caucalus, to torment themselues with a thousand imaginon exme, & ordinary euils? Wo, to you Apostat, and fugitive childrens; who have made per spiritum meum. resolutions without me, and who have weaved a webb, which vas not warpedby my spirit. It is no extraordinary matter, sayd S. Chrysostome, to fall in wrastling, but to be willing to by still stretched out al length on the earth. It is no dishonour to receyue woundes in fight, but to neglect them, and to let the gangrene through lazynesse to creepe in, is a folly inexcuseable.

We entred into this life, as into a list to wrastle, as into O feild of battaile to fingt: why are we amazed; if God vie vs as he did his most

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most valourous champions? Let vs looke vpon life on all sides, and we shall find it is preserved by good hopes, and is totally ruined by despaire. Behold, men build after rumes, and fires; see, other atter they are come all naked from amidst waves, rockes, froathy rages of the lea, gather together in the hauen broken plankes of their vnfortunate vessels to commit their life to an element whose intidelity they know by experience, and tast prosperous successe onely by very fleight hopes. Yet fly they like Eagles into daungers, among all the images of death, after they, there inhaue beene to ill treated. When Alexander was ready to enter into the Indyes, one fayd vnto him; whither will you go, beyond the world? where dying Nature is but a dull lumbe: where darknesse robbes men of heavens light: and the water hath no acquaintance with the Earth. what shall you see, but frozen seas; prodigious monsters; maligne starres; and all the powers of life conspiring your death? To what Aliena quid aquore purpose is it to hasten to sayle over new and unheardof seas? inconsiderately lamus aquas, Divisto interrupt the peacefull seate of the Gods? But he. Let us couragiously que quietas turbago on, let us discouer those forlorne Countreyes; Thus did great Hercules mus sedes Eamus, deserue to winne Heauen.

Hope, caused Rome to set armyes on foote after the battaile of Senec. suaforia a; Cannas, and Fraunce to triumph ouer the English by the hands of a filly shepheardesse: wherefore will we dispaire of our saluation, fince the mercy of God was neuer extinguished, nor can he cease to be what he is ? what a thought of a diuell is it, to deliuer ones selfe ouer to despaire in the sight of a Iesus, who beareth our reconciliation on his facred members, and pleadeth our cause before his Eternall Father, with as many mouthes, as our finnes in Non habemus Ponhim have opened woundes? Know we not? we have a Bishop; who can-tificem, qui non pofnot but compassionate our infirmities, seing he himselfe hath pleased to six compass infirmipasse through all those tryalls. And to make experience thereof to his talum per amnia; owne cost, and charges. It is not the despaire of our faluation which tempeteth vs, but that of Temporall goods ? This fuit, and that money is loft. Heere is the thing which afflicteth this desolate foule, and makes it hate proper life. O foule Ignorant of the good and euill of the life! It is thy loue, and not thy despaire alone, which tormenteth thee. Thou then hast fixd thy Beatitude on this gold, this filuer, on thy profit by this fuit? And thou lookest on it, as on a litle Divinity. Dost thon forget the words of the Perdix fouit, que Prophet? Silly partritch, thou broodest borrowed egges, thou hast hatched non peperit, secul dibirds which were not thine : let them fly , fince thou caust not hold them. indicio, in dimidio

That, which thou esteemest a great loste, shall be the begin- dierum suorum dening of thy happinesse: Thou shalt ever be rich enough, if thou relinquet eas. learnest to be satisfyed with God. But this person (whom I more dearly loued then my felfe) is dead; and all my purpofes are ruined by his death. Wherefore dost thou resolue with thee selfe to say now, he is dead? Began he not to dy from the day of his birth? Must he be looked on as a thing immortall, fince both thou and he haue

cules calum meruit.

tatibus nostris, ten-

already

already received the Sentence of your deaths from your Mothers wombes? If thou onely grieuest for his absence, thou wilt quickly be content; for thou daily goest on towards him as fast as the sun which enlightneth vs; there is not a day which fets thee not forward millions of leagues towards thy Tombe. I am content that they S. Hieronymus. bewaile the dead, who can have no Hope of Resurrection; They who believe Fleant mortuos fuos qui spe resurrectio- they are dead never to live againe. Let them bemone the lose of their frends as nu habere no possur, long as they will. As for us, we shall soone see one another, and reenter into

fleant mortuos suos the possession of those, whose absence we a while lament.

It is not absence (say you) which most afflicteth me; but to see breui visuri fumus, my selfe destitute of a support which I expected, that is it vexeth me. Enter into thy heart, lay thy hand on thy thoughts, and they will teach thee that all thy vnhappinesse commeth from being still too much tyed to honours, ambitions, and worldly commodities. I would divert thee as much as I might possibly from dispaire, but I at this present find that the remedy of thy euils will neuer be, but in a holy Despaire of all the friuolous faire semblaces of the world.

Clymach. gr. 3. rerum desperatio.

Ruvicius.

eftimat interijfe,in

quos dolemus absor-

Veget.1.4.6.5. O how wisely sayd Vegetius, that Despaire is in many a necessity of Necessitas quadam Vertue. But more wisely S. Iohn Climachus, who defining the life of a perfect Christian, which he calleth the Pilgrimage, did let these Peregrinatio vera Word's fall. True, and perfect Religion is a generall Despaire of all things. oft omnium prossus O what a happy science is it to know how to Despaire of all, to put all our Hope in God alone? Let vs take away those deceitfull and treacherous propps, which besiege our credoulous mindes, and cease not to enter into our heart by heapes: Let vs bid adieu to all the charming promises of a barren and lying world, and turning our eyes towards this celestiall Hierusalem our true Coun-Lenaui oculos meos trey : let vs fing with the Prophet. All the greatest comfort I have in in montes, unde ve this miserable life is, that I often lift up mine eyes to the mountaines,

niet auxilium mibi Auxilium meum à and towards heaven, to see if any necessary succour come to me from any Domino , qui fecit calum & terram. Pfal. 120.

fum me caftra, non

imebit cor meum,

Pfal. 16.3. &c.

place. From whence can I hope more helpe, or consolation then from the great God omnipotent; who of nothing created this universe, and hath (for my fake) made an infinity of so many goodly creatures? Should I see armed squadrons of thunders and lightnings to fall on me, I would have a spirit Siconfiftant aduer- as confident, as if there were no daunger. Were I to passe through the horrours of death being in thy company, I feare no daunger. Moreover I hold it

for a singular fauour, and it shall be no smal comfort to me, when thou takest paine louingly to chastice me for my misdeeds, and to favour me with thy visits. Happy he, who hath rayled his gaine from his losses, his affurance out of his vncertaintyes; his strength out of his infirmities, his hopes out of his proper despaires, and who hopes not any thing but what is promised by God, nor be contented but with God,

who fatisfyeth all defires, and crowneth all felicities.

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TREATISE

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The Definition, the Description, the Causes, and Effects thereof.

SECTION I.

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EARE is the daughter of selfe-loue, and opinion; The nature of passion truely horrid, which causeth all things to beested of it. feared (yea those which are not, as yet, in being) and

as it-selfe. It falleth on a poore heart, on a miserable man, as would a Tempest not fore-seene, or like a rauenous beast practifed in flaughter; and confiscateth a body, which it sodainly interdicteth the functions of nature, and the vie of forces. It doth at first, that, with vs, which the sparrow hawke doth with the Quaile. It laies hold on the heart, which is the fountaine of heate, and the fource of life, It feyzeth on it, it gripes it, It tortureth it, in such fort that all the members of the body extremely afflicted with the accident befallen their poore Prince, send him some small tributes of bloud and heate to comfort him in his sufferings, whereby the body becommes much weakned. The vermillion of cheekes instantly fadeth, and palenesse spreads ouer all the face, destitute of the bloud wherewith it was formerly coloured; the hayre hard strayned at the roote with cold, stares, and stands on end; the flames which sweetly blaze in the eyes, fall into Ecclipse; the voice is interrupted; words, are imperfectly spoken; all the Organs and Bands are losened, and vntyed; quaking spreads itselfe ouer all, especially the Knees; which are the Basis of this building of nature: and ouer the handes, which are frontier-pla-

ces, most distant from the direction of the Prince, who is then toyled with the confusion of his state. This euill passion is not content to seyze on our body, but it flyeth to the superiour region of our foule, to cause disorder; robbing vs almost in a moment of memory, vnderstanding, iudgment, will, courage, and rendering vs benummed, dull, and stupid in our actions. This not with standing is not to be understood but of an inordinate feare. And that we may see day light through this darke passion, to know it in all the partes thereof. I say first in general that there are two sortes of feare, Morall, & Naturall. Morall which comprehending filial, and servile, is not properly a paffion; But a vertue, which S. Barnaby, (according to the report of Clemens Alexandrinus y called the Coadintrix of faith. S. clauus anime flu. Ambrose the Rudder of the Soule. & Tertulian the fodation of Saluation. Auanis. Ambr. de Of this very same it was. S. Zeno. Spake so eloquetly. Onecessary feare! Tertull, de cultu which art to be procured by care and fludy, and not to be mett by chaunce,

The fortes of Feare.

voluntarily , no out of necessity, and rather by ouer much piety , and tenfæminin. qui timet arte non dernesse, then by the occasion of sinne, which brings a quilty soule vexacafu, voluntate non tion enough. necesitate, religione non culpa,

Six fortes of na turall Fcare.

S. Zeno.

Naturall feare is properly an apprehension of a neare approching euill'framed in the foule, whether it be reall, or feeming, which one cannot easily make resistance. It is divided into six partes, according to the doctrine of faint Iohn Damascen, To wit, Pufillanimity, Bashfulnesse, shame, amazement, stupidity, and Agony. Pufillanimity feareth a labour burthensome, and offensive to nature. Bashfulnesse flyeth a fowle act, not yet committed. shame dreadeth difgrace which ordinarily followeth the finne when it is committed. Amazement (which we otherwise call admiration) is caused by an object we have of some euill which is, great, new, and not expected, the progressions and events whereof we cannot fore see. Stupidity proceedeth, from a great superaboundance of feare, which oppresseth all the faculties of the soule. And Agony is the last degree which totally swalloweth vp the spirit in the extreme nearenesse of great euills, and greatly remedylesse.

The causes of Fearc.

For as much as concerneth the causes of this passion, if we will reason vpon it, we shal find, that the chieffe, and most considerable, is selfe-loue, which is ever bent upon the preservation of it-selfe, and the exclusion of all things offensiue; from whence it commeth, that all the greatest louers of themselves are the most fearefull, and the most reserved in the least occasios of peril, as are ordinarily perfons rich, ful of eafe, & nice; who reffemble the fifh, that hath gold on his Scales, and is the most timerous creature of the sea. The second, wherein many particular causes meete, is the euill to come, namely when it is great, neare, ineuitable, and that it tends to the prination of our being. From thence arise a thousand specters of terrour, as are pouerty, outrages, maladies, thunder, fire, fword, inondations, violent deaths, wild beaftes; & aboue all, men powerfull, cruell, reuengefull, wicked; especially when they are offended,

Æijan. l. 11.de anima!. ι χρυσόφρυς Ιχούων βοιλότα jos.

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or that they have some interest in our ruine, & that they can freely be reuenged without any feare of lawes, or punishment. Add to thele, the enuious, corrivalls, greedy heyres, frends treacherous, prouoked, or timerous, mutinous, quarellfome, violent, and greedy. The third motive of feare, is, the Ignorance, and litle experience we have of the euills of the world : for all that which is couert and hidden from vs, feemes the more terrible, as are folitudes, Abisses, darknesses, and persons disquised. From thence commeth, that women, children, and men bred in a foft, and fedentary life, are more timerous, fince the knowledge of daungers whereof they are depriued, is a great Mistresse of fortitude. The Fowith fource is coldnesse, and consideration, which is the cause that the wisest iustly feare perils, where haire-braind young men, fooles, and dronkards carelessely ieast, and make sport : and that was the cause, why Sylla finding himselfe many times too confiderate in the forefight of euills, did endeuour to drowne his apprehensions in wine. The fift, is observed in a nature cold, meancholique, imaginative, and distrustfull, which sometimes happeneth to Hypocondriaques, fuch as was that of the auncient Attemon, who caused a buckler continually to be caryed ouer his head by two lackeyes fearing least some thing falling from on high might hurt him. Or that of Pilander, who feared to meete his owne foule. Or that other frantique felloww, ho durst not walke for feare of breaking the world, which he perswaded himselfe was wholy made of glasse.

The fixt lastly comes from an ill conscience. For there is not any semper enim prasuthing fo turmoyled, fo torne, and fo divided as a foule which hath mit faua persubate alwaies before it the Image of its owne crimes. This was it which confcientian made the Neros and Domitians to tremble. This, which caused Apollodorus (of whom Plutarch speaketh) to have horrible visions Plutarch desera to that it many times feemed to him in his nightly fleepes that the numinis vindicata, Scythians flayed him aliue, and threw his choppd members one after another into a boyling Cauldron, and that he had nothing aliue but his heart, which fayd to him in the bottome of this. Cauldron. I am thy wicked heart, It is I, who am the fource of

all thy Difasters.

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Of the vexations of Feare, its Differencyes, and Remedyes.

SECTION II.

Feare a trouble fome Passion.



V E may well fay this passion is one of the most trous blesome, and vexing among all the motions of our mind; because it is extremely raunging, since not content with the euils which are on the lea and land, yea in Hell, it forgeth new which have no subsistence, but

in the perplexity of an imagination quite confounded. Besides this, it more spiritually tormenteth vs, making our judgment and Reaion to contribute to our vexations, and many times fo long turmoyleth vs, that it maketh vs to feare, halfe an age of time, that, which passeth in a moment. For which cause, I account it a louing The ignorance of Clemency of God to hide from vs the greatest part of the things our earls is a fira which befall vs, the knowledge whereof would continually ouer divine Proxidece. Whelme our wretched life with sadnesse, and affrightment, and not giue vs leaue nor leyfure, to breath among the delicious objects of Nature. If so many great and eminent personages, who being mounted to the highest degrees of honour, have beene throwne downe into Abysses had continually beheld the chaunge of their fortune, and the bloudy ends of their life, it is not credible but that the ioyes of their triumphs would have been moystned with their

> teares, and by a perpetuall feare of an ineuitable necessity, they would have lost all the moments of their felicity.

Three fortes of feare.

Timidity its cau-

Now, in some fort to remedy a plague so generall, I find the troubles which come to vs this way, either are naturall timidities, or feares of things very frequent in the condition of humane life, or are affrightments upon some terrible, and unviuall objects. For as much as concerneth Timidityes which we see in feareful nafes & symptomes, tures, they proceed, either from the disposition of body, and melancholique humour, or from the quantity of heart, which is fometimes too great and hath litle heate; or from idlenesse and effeminacy of life, or from a base birth, and from a sedentary breeding, or from small experience, or from ouer much loue of reputation, and ease both of mind and body. Some are timerous in conuersation and feare to approach of men of quality, they dread the aspect of those, whom they have not accustomed to see, they quickly chaunge colour, they have no consequence in their speach, no behauiour, no discourse, their wordes are broken, the Tone of their

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voyce is trembling, and their countenance nothing confident; which very offten happeneth to young men timeroully bred, and litle experienced. Other feare all occasions of Ceremonyes, of pompe, and splendour, to see and to be seene, and would willingly borow the veyle of might to couer themselues from them. Other are very bad follicitours of bufyneffes, daring not to fay, nor contradict any thing; & if they must needs aske a question; so they do it fearefully, that in asking, they show how they should be denyed. There are, who more feare to speake in publique, then one would Feareful Orators; abattaile: which hath happened to many great witts, as to Demosthenes, Theophrastus, and Cicero, who protesteth that being already of good yeares, he still became pale, and trembled in the beginning of his discourse: which in my opinion proceeded from an excessive love of honour, which these men seemed to hazard when they made orations before Princes, the Senate, and people: A block-head exposeth himselfe with much more confidence, because he hath nothing to loose, and is like a pilot who steereth a ship fraught with hay: But these were Maisters who guided vesfels furnished with pearles, such credit and authoritie they had pur- Elian 1. s. varia chased. Æschines, a man well behaued, a greattalker, and a huge Histor. Hatterer, triumphantly spake before King Philip and the Macedonians, where poore Demosthenes had much a doo to deliuer his mind, so that one might have taken the one for an Ideot, and the other for an oracle : yet there was no comparison, seeing the one had high and sublime thoughts, the other triviall and very vulgar, which were onely made good by the vlterance of voice & gesture, Some there have beene so afflicted to have fayled in a publique oration, that they thereby have fallen into despaire; it is happened to Herod the Athenian, (the prowdest Oratour of his time) who being grauelled before the Emperour Marcus Antoninus, was like to dy with grieffe: yet iudiciall hearers, do not the leffe value a learned man for the misfortune of these accidents: Whilst popular spirits account them for disgraces, which more truely fall vpon those who intrude themselues out of temerity, where they are not called out of duty, and striuing to gaine glory, do loose all the litle they might have acquired. This happens to some by a precipitate imagination, who thinke vpon the midle, and end of a discourse, when they are (as yet) in the beginning. To others out of a light, and fkipping spirit, which in despite of them, Theodorus Zingedo ouer-flow. To other by vnexpected accidents, as it hap-rins. pened to the learned Oporinus of the Vniuersitie of Basile, to whom it was given in charge to receyve the famous Erasmus, meeting of Erasby offering him presents of wine in the name of the Citty. He mus, and Oporiwas prepared for it, with a braue, and a long Oration; but nus. being trayned vp to the Schoole (which hath litle Curiofity and quaintnesse in Complements) going about to kisse Erasmus his hand, full of the goute, he did it so roughly, that he hurt

Philoftratus in

him, and made him to cry out with the peine he had put him to, by this kiffe: which made the good Professour loose himself, nor could he euer hit vpon the beginning of his discourse, vntill they plentifully had powred out some of this presented wine for him to drinke To to awaken his memory.

The Shelfe of Orations.

aniditie in declaimeth.

Certainly we must needs tell you, it is like dauncing on a rope to recite a long oration by heart, & there are many rocks for those who are naturally fearefull. There is not any thing which so much Remedies forti- correcteth these timidityes, as to breake them in ones youth, to put ones felfe vpon hazard when he hath not much to loofe; to cry out, to declayme, to take on in the Theaters of a Colledge, to accustome ones selfe to see good company, to be fashioned for entertainmets, discourses, replyes, to learne the garbes of the time and Countrey; to study the art of penetrating spirits; not to be out of countenance with ill successe at the beginning; fairely to put on a busynesse what one can, and not to become impudent by striuing to resist feare, For it happeneth that such as were very timerous, become many times so bold by complacence, that they must Mayster their pastion, which is growife a litle to infolent. One would not believe how resolute and fearelesse a man is youn all occasions, who hath beene accustomed to declaime.

Timidity fometimes turnes into Infolency.

When Luitprand Bishop of Cremona was sent in Embassage to Constantine sonne of Leo the Emperour of Constantinople, he gaue him audience fitting in a throne, which fodainly was lifted Luitprand, 1.6. de VP to the rooffe, and was enuironned with Lyons of braffe, who by art began to rore, of purpose to astonish him, but he gaue not ouer to speake as confidently, as if all this spectacle had beene

but a childish sport, because he had ouercome himselfe before in

a thousand occasions.

But they who after they have in youth tryed to correct these naturall feares, feing they therein very litle profit, should do well to withdraw from great conversations of the world, from How peruer eti- the embroylement of affaires; from specious offices, from negotiations; which must be treated with bold, and quick spirits : from warrfare, from the Court, from Ceremonyes, from orations: to cultivate a sweete repose, without being stirred vp by worldly ambitions, and to fet themselues on the rack to be success-full in a profession, whereunto nature stands indisposed.

> This did Isocrates, who had an excellent wit, and very capeable of Eloquence, not with standing finding himselfe destitute of Countenance, gesture and Confidence, he neuer durst to speake in publique, contenting himselfe to teach euen to his decrepit dayes; and commonly saying, he taught Retorique for a thousand Ryals, but would give more then ten thousand to him, who would teach

to

fe

him Confidence.

rebus in Europa

midityes should be handled.

Against the feare of the Accidents of humane life.

SECTION III.



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HE second manner of feare is more troublesome, as Feare of accidents of pouerty, scornes, chaynes, emprisonment, paines, in the world,

maladyes, and of death, which affaulteth vs in a million of objects plentifully diffused throughout totall

Nature. But we must confesse that of all euils there is not any one so terrible to man, as man himselfe. An enemy Manterribleabopowerfull, factious, and wicked; he employeth all the instruments ue all terrible. of terrour, to serue as armes for his iniquity. He inuenteth crafty tricks, He whetteth swordes, he mingleth poylons, he prepareth fetters, and darke dongeons, He tyeth Tortures, He rayleth gibbets to latiate his reuenge: and it seemes he holds all the Furies and Diuels vnder hyre, to torment the miserable.

What I hal a poore heart do which fees it-felfe menaced by many milchieffes, greatly contrary to nature? Thinke you it is a rock, or an Anuile, which is moued at nothing? we most not braue it on paper, and with a stoicall insolency mock at Phalaris his bull, and Radamants tortures. All these feares of things aduerse to our nature, may fall into the life of men the most constant, namely when hostilityes (which assayle vs) are sodaine, and violent, and

that the iffue of them is irreparable.

Notwithstanding it much helpes to sweeten this passion, to con-accidentall feare, sider what Seneca sayth, that often we feare too much, or too soone, or without cause. We feare too much, by fearing things mortall, torquest another. as if we were immortall. We have infinite apprehensions of brant, quedam ante paines which end with a life fo fhort. It is to be ignorant of the torquent quam dethings of nature, and to make an ill divident of our thoughts, to quent cum omnine cast perpetuall cares upon on euill which is not many times some debeast. soone come, but that it ceaseth to be an euill, taking away the sense by the violence, or fortifying it by its faintnesse. We feare too soone by apprehending things farre distant from vs. There is but too much time to be miserable in this life: Let vs not hasten to anticipate it, nor let vs loofe one sole moment of present happynesse, for imaginations of the future. We feare without cause, when we dread things which will neuer happen, and if they do happen, it will peraduenture be for our aduantage.

There are, who escape out of prison by fire, others who are fallen into precipices very gently, and haue in the bottome found their liberty. Others, to whom poylons are turned into nutriment; others to whom blowes of a fword haue broken impostumes : so true it is, that the feedes of good happ are some times hidden under the

To takethings at the worft.

apparances of ill. Besides this, give your selfe the leysure to find out the whole latitude of the euill which strikes you: Take (if you thinke good) all things at the worst, and handle your selfe as an enemy, yet you shall find that this euill is not so bad as it is sayd, that many haue gone that way before you, and that if God permit it, he will give you strength to beare it. The feare it selfe (which is the worst of our euils) is not so great a torment, fince it affoordeth vs precaution, Industry, and fit meanes, and suggesteth vs waies to feare no more. If you never have experienced euill, you have much to complayne, that you so litle have beene a man; and if you have fome experience of the time-past, it will much serue you to sweeten the apprehension of the euils to come. Vanquish your owne conceits as much as you can, and pray them not to present vnto you vnder so hideous a maske, those paines, which women, and children haue many times laughed at. If you in the beginning feele any horrour, and the first rebellions of nature; loose not courage for all that, fince the Poet painted Boldnesse with a pale vilage. We have often seene great Captaines (as Garcias) to quake Rodericus Toletanus rerum Hisp. in the beginning of daungerous battayles, because their flesh (as they fayd) layd hold of their Courage, and caryed the imagination into the most hideous perils. Lastly be it how it will be, you shall find the remedy of your feares, in the presence of that which you feare, fince there are some who in the irresolution of some affaire do endure a thousand euils, & so soone as the determination thereof fuccedeth, though to their prejudice, they feele themselves much more lightned. Many prisoners who stand on thornes in prison expecting the issue of their tryal, go very resolute to execution, seeing

Regum 1. 11.

Fiducia pallens. Statius Theb.

1. 5. 6. 235

I conclude, with the last kind of feare, which comes from things very extraordinary, as are Comets, Armyes of fire, Prodigyes in the Heavens, and the Aire, Thunders, lightnings, Monsters, Inundations, Fires, Earthquakes, Spirits, Specters, Deuils, and Hell. Good God! what terrour is there in this miserable life, since besides

whereof there is no remedy.

it is better to dy once, then to live still in the apprehension of

death. Dauid shooke with feare, wept, & fasted, lay on the grownd for the sicknesse of his young sonne. But after the death was denounced him, he rose vp from the earth, changed his habit, washed, and perfumed himselfe: then having worshipped in the house of God, he asked for his dinner; and first of all comforted Bersabee vpon this accident: whereat his houshold-servants were amazed. But he taught them we must not afflict our selves for those things,

thefe

these which are so ordinary with vs , we must expect other from places fo high, and so low? But howsoeuer; we not withstanding do find courages which furmount them with the assistance of God, although it do not ordinarily happen without some impressions of feare: otherwise one must be farre engaged in stupidity. Comets, Ecclipses, flying fires, and so many other Meteors, do not now-a dayes fo much affright, fince we have discouered the causes, which is a powerfull prooffe, that Ignorance in many occasions

Stratagemme of makes vp a great part of our torment. Pericles strooke a Fire-steele Pericle in an affembly of his Captaines, and foldiers (who were aftonished Polyzaus 1. 3. at a thunder and lightning, happened in the instant of a battaile) shewing that what the heavens did, was that he was doing before their eyes, which merueylously satisfyed them.

Superstition makes a thousand fantasyes to be feared, whereat we might laugh with a litle wildome. The AEgiptians were halfe- Euleb. 1.1. de pradead, when the Figure of a huge dragon which sometimes of the parat. Euang. c.7. yeare was showed them, did not feeme to looke well on them: and the Romans fell in their Courage, when the Cocks which gouerned their battailes, did not feed to their liking. Hecateus an aun- Hecateus apud cient Historian, telleth that Alexanders whole army stood still Cunzum 1. 2. de to looke on a bird, from whence the augur want about to deriue some presage, which being seene by a lew named Mosellan, he drew an arrow out of his quiver, and killd it; mocking at the Gre-

cians, who expected their destiny from a Creature, which so litle knew its owne. As we laugh at this present at these fopperies, so we should entertaine with scorne so many dreames, and superflitious observations, which trouble them enough who make account of them. Wild beaftes, invindation of rivers, productions of mountaynes bigg with flames, fulphur, and stones; are other causes of terrour, nor hath there ever beene seene any more hideous, then that which happened these late yeares in Italy, in the last fyering of Mount Vesuuius, which is excellently described by F. Iulius Recupitus. Then it, there can be nothing feene more able The burning of Vefuuius in the to excite terrour, vnlesse in an instant the bottome of Hell were yeare 1631. layd open, and all the hideous aspects of the torments of the dam-lulius Recupitus. ned. Yet it is a straunge thing, how among waves of fire, which The feare of poran on all sides, clowdes of Ashes, which appeared like vast moun-uerty causeth taines, continuall Earthquakes, Counterbuffs of Hillocks and of firange boldneff: of houses, of Abysses, of Gulphes, and of Caoles, there were people to be found, who yet thought vpon their purses, and tooke the way towards their houses to lay hold of their slender substances; Which makes vs fee, that there is nothing so horrid where the soule of man (returned to it selfe) findeth not some leysure to breath. The monsters of the Romane Amphitheater, which in the beginning made the most hardy to quake; were in the end despised by women, who were hyred to combat with them. Things not feene,

which it seemes should most trouble the mind, because they are

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most hidden; are also in some fort surmounted, since we read how that many great Anchorets lay in Churchyards infested with ghostes, and specters, and aboue solitudes, in forrests and wildernesses the most retyres in the mildst of so many illusions of euill spirits:as it is written in the Acts of faint Anthony, faint Hilarion, and faint Macarius. There is nothing but the day of Iudgement, Hell, and the punishments of the damned, we should reasonably feare, and not out of visionary scruples, to free vs from all feare.

That the Contemplation of the powver, and Bounty of God ought to take avvay all our feares.

SECTION IIII.

Remedies. The power and prouidece of God, which preserveth vs ought to drive avvay all our fea-ICS.

VT if these reasons wich I (more according to humane nature haue deduced) enter not fufficiently into your mind, lift vp your thoughts to things divine, and when you have contemplated all the deuastation of this passion, learne a litle to deplore your misery,

which causeth you to feare almost all, except that, which is able to deliuer you from all feare. Behold in our first modell the power, and prouidence of God, which are two perfections able to fortify our weaknesse, dissipate all our faintnesse, and encourage all our pulillanimity. The omnipotency of God, not onely letts free from Apud Deum non the surprisals of feare; but assures all which is vnder its power and erit impossibile omne protection, to which we voluntarily haue submitted. What should berbum. Luc. 1. he feare; nay what should he not hope; who hath a God for prote-

ctour, and a God absolutely powerfull? His power, and his essence walke hand in hand, in so much as power in God is nothing els, but the effective Essence of God.

Nempe in semet ma-

We need not feare, that his iurisdiction is onely extended to mens quod babet, est; certaine places, since it is without limits and embraceth all places. or quod est semper certaine places, since it is without limits and embraceth all places. est. in co & multa nall and involveth all Time. That it is greater at one time then in vnum, & diversa in idem rediguntur, at another, in that which interiourly concerneth it, because it is imvi nec numer ofitate muteable. That it loofeth any thing of its viuacity in the revolurerum fumat plura tion of fo many yeares, for that it hath an infinite vigour, which tionem de variatio comprehendeth all the perfections of Essence. As much as the Bernard, in Caric, diuine vnderstanding can comprehend, so much the diuine power can execute. Both haue no measure: and both alwaies go in the fame proportion; equalling their greatnesses, whilst nothing equalleth their worth. What Abysses, and what treasures of power

must he possesse, who hath within himselfe so inexhaustible fources, and fuch communications as are in God, who can endlesfly communicate himselfe in the orders of vegetative, sensitive, and intellectuall nature; and lastly in grace, and glory, where he doth to many wonders, neuer emplying, nor limiting his vertue. All this great world, where the fun (as some Astrologers say) is a hun- The Sun is a hundred and forty times greater then the earth, and progresseth in mes bigger then twently fower howers more then twelue millions of leages; where the earth, and in there are fixed starres which go in the space of an hower more 14. howers goeth way, then a Horsman could in seuenteene hundred, and twenty millions of leafix yeares. All the great variety of this Vniuerse (where there are gues. creatures without number, bewtyes without end, and greatneffes, Prodigious courfe to our eyes immeasurable) is but an effect of his word. He made of some starres. it with the least blast of his mouth; and with the least breath of his mouth can vnmake it, and in stead of it build vp an infinity of other worldes much greater and more perfect, then this. Good God! what fay we, when we fay God? when we fay the power of God? All that is, and moues in nature, actuateth not, but by this predominant power; and should he once draw back an arme, totall nature would cease from its operations, and distolute into nothing. All those wast armyes, which made oftent to tearedowne smoking Cittyes, and dry vp feas, to render mountaines nauigable, to turne the course of whole nature topsey-turuey, were ouerthrowne by the hand of God, who for this purpole made vie of Grashoppers Locusta fornitude and flyes, which he calleth his Great Forces in the Prophet. It is he mea magna. who circumuolueth the heavens, who supports the earth, who loel. 2.25, distendeth the waters, who quickneth the whole world with his fire and breath, who darkneth the ayre with Tempelts, when he pleafeth; who maketh clowdes to powre downe in deluges, who fwalloweth vp the fleetes of petty Pharaos, who flyeth vpon the Curlings of waves, who enflameth lightnings, and maketh bloud, and scorpions to raine upon the rebellions of earth. O power of Inmanuenimelus God! what do we fay, when we tell your wonders? Is it not fuffi- nos, & sermones cient to strike terrour into the wicked, and to occasion confidence nostri, & omnis sain his children, fince it hath an eternall alliance with this great fine vique ad finem prouidence, which gouerneth the world? For in a word, we are in fertiler & differnit his hands, both we, and all our deffignes, and all our poore proui-Sap. 7. dence: as for him he powerfully actuateth from one extremity to an other, and sweetly disposeth of all, without any trouble. What affurance would a good foule haue if it would attentiuely confider it felfe all couered vnder the wing of God, all looked vpon with the ey of the divine Providence, which protects Scepters, and Crownes, not forgetting the fillyest litle worme of the earth?

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It shielded the litle Moyles vnder the waves, and the three children in the flames. It likewise shielded all the iust, nor doth it euer permit them to suffer, but to deriue lights out of their Eccliples, and glory from their torment. If we speake with saint Thomas,

more then twelue

mnia suauiter.

Opufc. 2. c. 25. leftis Hierach.c.4. PRINCIPIO SITINGS exche Zomieron. in prottept.

we will fay, it is the vnchaungeable rule, of all the alterations of S. Dyonit de cz- the world: If with faint Denis, it is a fountaine, which ouerfloweth ce y il vergissis and from the highest part of the heavens vpon the least creatures of the earth. If with Clemens Alexandrinus, it is the superintendent Clemens Alexadr. of all this great circle, which we call the world. If it be the rule, why do we wander from it? If it be the fowntaine, why do we deprine our selues of its fauours? If it be all Ey, why do we depart from its lights? Blind that we are, if we forget it, living daily in its bosome, and betweene its armes; Disloyall, if we forfake it; vnnagurall, if we betray it.

> That the Example of a God-Man ought to instruct, and assure vs against affrightments of this life.

SECTION V.

against feare.

Famina circumda-

bit virum.

Icr. 32.11.

Num. 18. 10.

ex co.

Mares tantum edet



The example of Our Sauiour ought to these, two great Motiues which we go about to deduce. The example of Iefus, which should ferue vs for a Bulwarke of Adamant against vitious feare. He was the strong of strongs, and the most noble Courage,

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which euer fell into the strongest Ideas of Angels. The holy Scripture likewise calleth him by the name of man and of a strong man, from his mothers wombe; and as heretofore in the facrifice which was made for the expiation of finnes, the old law admitted not any but males; so it was fit to seeke out for a man perfectly man, to celebrate this great, and eternall facrifice, which was once made, and which is renewed every day for the redemption of the whole

world.

What true fortipartes thereof.

All Divines, and Philosophers, aggree, that Fortitude (which tude is, And the properly refifteth feare, and pufillanimity) is, a Couragious, and a confiderate daring in great hazards, conjoyned with a patience in great misauentures; For it hath two armes whereof the one affayleth, and the other supporteth; and the whole extent of its wonders is very aptly contracted within the circle of fower vertues, which are Confidency, Constancy, Patience, and Perseuerance. For which cause we may truely say, that the champion that combatteth in the honourable lift of Fortitude, giving notable prooffes of his courage by euery one of these vertues, with reason election, and intention (which are the conditions required by S. Thomas) is arrived at the highest period of honour, generously triumphing ouer all the Images of Terrour. Now, this is it which Iesus Christ did with incomparable transcendencyes for our instruction. For first, he would not, out of infirmity of nature, but through

through a dispose of the sacred oeconomy of our redemption, be affaulted by the most furious object of feare, which ever fell into the mind of man, permitting feare to invade the most elate part of his foule, and to furprise it, as in the Sanctuary of the Divinity.

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All the greatest subjects of apprehension, which over men the most valorous had, concluded in the loste of a miserable life, and if they did apprehend an euill to come, it ordinarily was the space of some very litle time; and when they exposed themselves there to, it was by fitts out of necessity, and with feeble intentions, and interested in selfe-love. But if they had the worst in the beginning of the hazards which they confronted, their confidence was quickly chaunged into Distrust, their Constancy into leuity, their Patience into fury, and their Perseuerance into smoke. These are the vices which we observe in the comportment of Alexanders and Cefars; and of all the valiant men of the earth : but lefu, the true Modell of valour, gaue vp for vs a life of God, which is no small object of feare; for otherwise feareth, the merchant who is traughted with flight merchandice, otherwise he who carreth gold, and pretious stones. Should a man to do a generous Act hazard all the lives of men, if they might be confined within his heard, he should endaunger nought els but a litle straw, or stubbles : but our saujour exposeth a life created, rooted in a life increate; which did as much excell all the lines of men, as the fun doth rushes. He expofeth this life, not to common, and ordinary torments, or to meane tortures : but he deliuered it ouer to excessive paines throughout all the partes of his body, to vnheard of scornes, and to execrable Crueltyes. He contenteth not himselfe to have once had them in fight a litle before his death; but he lookes them in the face from the first daie of his Conception; so soone as his blessed soule, is powred into his body he feeth two Abysses, the one of dolourous paines the other of deepe ignominyes which he was to vndergo in the vndertaking of the reparation of the world. There is not a man who had not rather fall once, then to be three daies onely in the feare one should be in , to fee himfelfe vpon the point to fall into a precipice; and yet Iefus would line thirty three yeares in the obiect of his paines; nay not onely of his, but of those which in fo long a revolution of ages were to be practifed on all the Martyrs who were members of his body.

Noe feemes to have beene one of the greatest courages that ever Genet. 7 was, fince he was chosen out by God among men to faile in a frayle vessell in a generall deluge, and to sustaine the shock of the fatall convultions of the world; but the Scripture teacheth vs that God which his owne hand shutt the window of the Arke wherein he was enclosed, and that he saw not any of the deaths and disasters, which then happened, to the end feare might not take away his life. There is none but Iefus for whom the Curtaines are drawne a fide, to whom all the gates of lightes, and knowledges are opened

Leuitic. c. 6.

Iofue. 8. Leua el peum quod tra vrbem Hai,

a powerfull reason, a full liberty, most glorious intentions; He entreth into them with a generous confidence : He remayneth in them with an vnshaken constancy, he endures them with an incomparable patience, he perseuereth in them with an entire confummation of loue, of sufferings, of vertues, and of misteries wasting himselfe, as the victimes of the old law, which were to Cremabitur in alta- burne all night till morning. So did he burne in this transitory vitolanocle vique life, yntill the Aurora of the great Eternity. This true Iofue neuer layed downe the buckles untill he faw the profane Citty of Hay: the Citty of the wicker ouerthrowne vnder his feete, and the in manu tuo est con. Church established in his bloud. And that which also rayseth the merit of his magnanimity in all this, is that in all the greatest terrours and sharpest dolours to which he ressigned himselfe for our takes, he distall which concerned our instructions with an entire judgment, in a manner deliberate and resolute, and a spirit equals. He prayed moystned with his sweate and bloud in the agony of the garden of Olives, he exhorted his disciples, he went out to meete the foldiers, he deliuered himselfe vp to Executioners, he gaue order for the safety of his disciples in the perill of his owne person, he healed the woundes of his enemyes, he gaue lesons of of vertues, he rendered Oracles of wisdome, he meditated and preached the Crosse; & whilst all heaven was troubled over his head, & the earth trembled vnder his feete, he was immoueable; expecting the time of the Confummation ordayned by his heavenly Father. O the greatnesse of the Combats of Iesus! O the force of the

resistances of Iesus! O the Excesse! O the Example! Shall we not be ashamed, if from the spectacle of his splendours we cast our tunm, ipse Pauor eyes vpon our owne pusillanimity ? We now-a daies feare all in nofter, & ipse ier- the world, and feare not the sourceaigne Maister, and absolute gouernour of the world. All creatures which should be the objects of our contentments, are the subjects of our feares, euer since we made a divorce from the Creatour, it being a matter very reasonable that God make vie of all manner of armes to profecute a fugitiue from his prouidence, who feekes to faue himselfe in a Region

of nothing.

Resolution against Feare.

Dominus excerci

Ifai. S.

ror vefter.

O poore soule thou fearest the pouerty which thy lesis hath confecrated in the Cribb, and in cloutes. Thou fearest the reproaches which he hath sanctifyed in the losse of his reputation. Thou fearest the dolours which he hath lodged in his virginal slesh: thou fearest death, which he ouercame for thee. Thou fearest the false opinions of the world. And what fearest thou not, since thou dreadest fantasies, which are lesse then the shadow of an hayre? there is but one thing which thou fearest not, to loose Innocency, and fanctity, which thou exposest to so many liberties; and alluring occasions; so prodigall thou art of a good which thou hast not. O the well beloued of God, although the most vngratefull to the love

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of God! wilt not thou dreffe thy woundes? wilt not thou apply fome Nulla metuendi remedies to those vitious feares, which gnaw thee, and daily de-canfa, nifi ne quod uoure thee?

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If thou wilt follow my counsell, thy first resolution shall be to um amistamus, aut regulate the love of thy felfe, not to have so indulgent, and pas-peraum fionate a care of all things which concerne thee, as if thou wert 83. & an onely one in the species, and that the death were waited on his an onely one in the species, and that thy death were waited on by the sepulcher of all the world. Thy ayme should be to vnlose thy felfe as much as thou mayst from so many Tyes, and dependencies, which multiply thy flaueries. Thou must (as it were) liue heere a life of Nabatheans which were people of Arabia, who nei- Diodor. 1.6; ther planted, nor fowed, nor built, but by expresse lawes flew from delicious and fruit-full Countreyes, for feare that riches might subjugate them to passions, and the Commaunds of great ones. But if we cannot come to this height, at least let vs haue our heart well deuested from these ardent affections, which we have towards worldly enablements, and behold them as one would an inconstant mouing of shadowes, and spirits, which glide before our eyes with a fwift Course, and which euer moue with the stepp of Time, and of the Sun: To account as already loft whatfoeuer may be lost. To cast your immortall cares vpon an immortall soule; and to place it in the first ranke of your affections. But if naturall lone do yet tye vs to health, to life, to honour, and to flight pleafures, to the preservation of our owne person: To whom should we entrust all this but to the divine providence, with whom so many iust have deposited their goods, their reputation, their life, their bloud, and have lost nothing by this confidence, but have transmitted their purchases, and conquests to the bosome of eter-tis? melius te poies nity? In all which happeneth to vs , let vs looke towards this ey fernare qui tepotuit of God, which perpetually beholdeth vs, this puissant hand of ante quam effer God, this amorous direction. Let vs behold it as our Pole-starre, 8. de verbis Apoas our flaming Piller, as our great Intelligence, which mannageth fol. all the treasures of our life. Let vs learne to repose vs in his bosome, to slumber upon his heart, to sleepe betweene his armes, Vpon the first accident which befalleth vs, let vs readily bend our knees in prayer : let vs adore the ordinances of our foueraigne Maister. Let vs behold with a confident countenance all which is happened, or may happen. Let vs fay, God knoweth all this, God permitteth all this, God gouerneth all this. He loues me as his creature, he wisheth me well as one who hath given himselue to him, he can free me from this affliction, if it be his holy will. He is all good to will it, he is all potent to do it. Nay he is all wife to will and to do all that which is best. Let vs not meddle with the great Current of his Counsels. He maketh light, in the most dusky nights, and hauens in the most forlorne shipwracks. Were we with him in the shades of death, what should we feare being betweene the armes of life?

PASSIONS THE

Nullus eff miferiarum modus, fi time-Senec. ep. 13.

Secondly let vs not be corrupted by opinions, which inuade vs tur quantum potest. with a great shew of specters and terrours, and make vs so often to feare things which are not, and which shall neuer be. It is to be too soone miserable, to be so before the instant; and if wee for fome time must be so, let vs consider that all the bleffinges, and euills of the world are not great, fince they cannot long time be great. Let vs take away the maske from these feares of Pouerty, of Sicknesse, and aboue all from humane respects, as one would from him who goes about to affright children. Why feare we so much fuch, & fuch accidents, which they who are made-of no other flesh and bones then we, do daily despise? The acquaintance with perils, hardneth to perils: and there is nothing fo terrible, as the ignorance of reall trueths? Lastly let vs hold for certaine, that a great part of our Tranquility dependeth vpon our conscience. Let vs fettle in it repole by a good Confession, let vs constantly vndertake the feare of God, who will cure vs of all our feares fince the Anchor of the floating vaderstanding is the Honour of the Diminity.

Anchora mentit pondus timoris. S. Grego.

THE





THE TENTH TREATISE BOLDNESSE

The Picture, and Essence of it.

SECTION I.



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OLDNESSE is very well depainted in the bosome of power, shewing a heart in its hand, all encompasfed with spirits and flames, its visage is replenished with confidence, its habit altogether warr like, and countenance vndaunted. It looketh vpon good all

enuironed with daungers, as a Rose among thornes, or as the golden fliece among dragons, and is no whit amazed; But it is on fire to fly through perils, and to beate downe all obstacles, which oppose its conquest. Good happ walketh before it, by its sides innocency, benignity, piety, strength, experience, and other good qualities which excite courage. The presence thereof dissipateth a thouland petty Fancies, which are loft in the obscurity of night, not able

to endure the sparkling of its eyes.

All this, natively representeth vnto vs the nature and condition Its Effence; of boldnesse, which is properly an effect of good hope, and a resolution of Courage against daungers. It is no wonder, if power hold it in its bosome, since all the boldnesse a man hath, comes to him from the opinion he conceyues to be able enough, not to yield to the accidents which may affault him. This heart of fire, in which fo many vigorous spirits sparkle, is a token of the bold, who commonly have more heate, and viuacity: from whence it commeth that young men haue herein more aduantage then old, were it not that they deriue more assurance from some other part, then from the weaknesse of their age. The Ey, Port, and Habit suteable to warriors, make it sufficiently appeare, it is a vertue wholy military; and if it regard good, enuironned with perils, we may thence conclude, it is the proper profession of Boldnesse to hasten to the conquest of a good, but of a good very difficult. For it will not

The picture of

gather palmes and crownes but in a field watered all ouer with iweates. All those vertues which are by its sides ordinarily shew vs such as are the boldest, as are those, whe have their conscience most cleare, who are not offensue; and therefore lesse feare to be offended, who are vnderpropped by some great fauour, and namely the protection of heaven, who are well disposed both in mind and body, who have experience of other hazards, from which they successfully have vindicated themselves, and the good happ which hath alwaies accompanyed them. Those aiery fantasyes which sty from Boldnesse, are feares and affrights which are scattered by the first ray of its eyes.

The Diversity of Boldnesses.

SECTION II.

ET vs now more enlarge our thoughts to consider the differencyes, causes, effects, qualities, and appartenances of this Passion.

It is hard enough to make a found judgment of a man truely bold, to many illusions there are of boldnesse, which present themselves to our eyes, and would have vs

make that to passe for vertue, which is meere crime, and stupidity.

There are fortish, and bestiall boldnesses, which proceed from the ignorance of daungers, and which consider not what is good or bad, hurtfull or innocent, perilous, or fafe inhumanelise.

to laugh many times, and to take delight to scoffe in occasions,

which cause pilots the most experiences to become pale.

This makes litle children sport, and dally vpon the brinke of a precipice, that drunkards, and fooles go together by the eares hastening to sword, and perill, and that those who walke, and are active in sleepe, scramble vpon house rooffes, passe over rivers, and precipitate themselves into accidents, able to make the most hardy to tremble. The tree of the knowledge of good and ill costes vs very deare. It setteth before our eyes all the extent of our hazards and miseries, it draweth our enills at length, it frames in our thought, that, which shall never happen in effect, it armeth our knowledges against our selves, and as Basiliskes kill themselves by the reverberation of the mirrours they behold, so very often we cause the death of our selves by the restection of our lightes.

A prima descendit There are in the world, who have Turkish opinions, and who origine mundi cau believe a fatality in our lives, thinking the hower of our death is some farm series, and that the hight of rocks, the descent of precipices, squamia stall aborant fixed, and that the hight of rocks, the descent of precipices, squamia squadquam murasse drons bristled with swordes, deferts full of serpents, stames issuing wells. Lucan. 1.6. out of the bellyes of scortched mountaines, all poisons, and contagions, hasten it not one sole moment: and that one the other side,

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brazen walles, fentinels full of terrour, fortrelles, and castles, flights, and couerts, can not deferre it one filly instant. This opinion is very contrary to reason, because it taketh from life all discourse, and discretion; and were it true, we need not eate nor drinke, make vie of armes, of garments, of munitions, of Counfell, of Industry, of punishment, or of reward, but to let all our actions loofe in a generall defection, which is wholy impertinent : and yet those Maximes helpe Generalls of Armies, and are the cause that Turkes throw themselves with a brutish boldnesse into the most dreadfull daungers, and fuffer themselves to be killed like flyes, out of perswasion of this Destiny. It is very true, that God knowes the number of our daies, and that he likewife by his Prouidence stayeth the course of our yeares: but on the other part, he, obliging vs to a reasonable preservation of our selves, if it happen that out of fome temerity meerely extrauagant we run into an euident daunger of death, and that we therein perfift, well is our death according to Gods calculation, but the cause is an effect of our tolly, and presumption, for which God reserveth a chasticement inthe other life. So, that fuch blind boldnesses being in no fort laudable, can not have any place among actions of vertue.

There are other, which are absolutely impudent, and which deserve the title of shamlessnesse, as are those of bold askers, who offer vp armed supplications, and will have demaunds the most difadvantagious to be affented vnto: as are those also of deceyvers, and Impostours, who readily by to ensuare the goods of another. They invent a thousand crafty tricks, and guilefull impostures, which they distribute peece-meale, as seriously, as if they were the most confessed trueths of all the world. Some, who are men of no account, make themselves noble, and illustrious, even to the pretending of their being descended from Demy-gods: other faigne riches in picture, and surname themselues from Baronnes, and Marquisates, which are no more in Being then Chymeras; and flying stagges: other seeme valiant like vnto Rodomonts, and would willingly say in the Tone of Romances: That they have had brave Combats with : Roland , Olivier , and the Knight of the burning Sword. Other are Bablers, offensive, and seeme to be onely borne to affront men of worth. There you find throtes stretched, wide, affected Countenances, dissolute tongues, crooked fingers, hands excercifed in thefts, and robberyes. There are likewife fome, who go vp the gallowes with a Countenance as confident, as if they had learnt no other trade all their life time, but the practife of this kind of punishment; other blush not at any crime whatfoeuer liuing in a straunge prostitution of renowne, and pursuing this Course, frame to themselues other diabolical Boldnesses of Cutthrotes, who out of an ouerflow of enraged furyes dare attept vpon the facred persons of Kings, and Bishopps esteeming nothing to be fafe from their mischieffe, nor impossible to their daring.

All these manner of proceedings are most abhominable, and in no fort deserue the title whereof we treate in this discourse; wherein I intend to speake of generous boldnesses, which are neceffary for humane life; and wherein there are some military, other Ciuill, other holy, and religious.

Of Lavvdable Boldnesse.

SECTION III.

S it not a wonder to behold, that, which is fo illustrious in combats, and is the inseparable companion of true valour, to which fo many valiant men haue in all times made loue, facrificing themselues in so many members to the honour thereof, to be glorifyed

with fuch crownes by its liberality. It is it, which enkindled a Brand of fire in the heart of Alexander, and gaue him winges to fly into the thickest squadrons of his adversaryes. It, which Cefar looked on , boldly swimming amidst the roring waves , fearelesse

Olathus in vita of the Hayle-shott of his enemyes arrowes. It which sparkled with ardent flames in Attilas eyes, when at the fiege of Aquileia feing himselfe all alone vnexpectedly sett vpon, by a number of

> foldiers; he flew fome of them in the place with his owne hands, and scattered the rest, with the lightning staffes which resected from his face. It, which crowned Pirrhus in two duels. It, which

> made Constantine appeare like a thunderstroke in the battaile against Maxentius. It, which animated Sceuola, when (left alone

> in the straights of an Iland by the Ebb of the sea,) he withstood a whole army of Barbarians. It, which accompayned Sicinuius in a

> hundred and twenty pitched battailes, and affixed on his body forty fine woundes, as so many Rubies. It, which taught Cynegirus after

> his hands were cut off to lay hold of a vessell of his enemyes fleete with his teeth. It, which caused a soldier of the Romane Army

> feeing himselfe lifted on high, and borne with his armour vpon an elephants Tronke, vnaffrightedly to strike him, with so strong and violent a blow, that he made him let go his hold, and alone

> become victorious ouer a beast which carrett turretts and houses on his back. It is more easy to number the starres in the sky, then to keepe a register of so many valorous men, who have beene

> throughout all ages. Women, and Virgins have had a share in glory of this kind among many nations, envying the Lawrells

Alexander ab A. Which crowne the heads of braue Captaines. The Scythian Iaxametes maryed not their daughters vntill they brought the head of

Plutarchus;

Valer. 1. 3. c. 2.

Plin. 1.7. c. 28.

Sabellius 1. 7 Ennead. 6.

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an enemy. The Lacedemonian women defeated the army of Ari-Paufanias in Mefstomenes, who had assailed them at a sacrifice, and they massacred seniacis. them with spitts.

Lybyffa flew feauen men in a battell with her owne hand. Se- Eneas Sylvius io miramis was in a Bath, when hearing the newes of the rebellion Historia Boheof a Prouince of her Empire; the speedily hastned thither not taking the leifure to put on her shooes, or dresse her; and brought Herodotus, it to obedience. She caused to be grauen on a piller of her Tombe that Nature had made her a woman; but that valour had equalled her to the most valiant Captaines; that she had made rivers to run a long according to the Current of her liking, and her likings, by the course of Reason; that she had peopled desert lands, he wed with the fword through rocks; with filuer fowed fields which were vnknowne but to fauuage beaftes, and that amidft all her affaires fhe euer had had time for her felfe, and for her frends.

In the foregoing Age in the warres of Hungary, we read of a Ascanius Contoyoung Christian woman at the siege of Agria, who with her mo-Bellar. Transilvan, ther and husband fought against the Turkes, and the husband being flaine, the mother adussed her daughter to retire, and to enterre the body of her deare Spoule. But the valourous Amazon hauing answered, it was no time for funerals, tooke the sword of her dead hufband, thrust her selfe into the thickest of the troupes, killed three Turkes with her owne hand, and in the end bare away the bodie of her well beloued on her shoulders in dispite of so many enemies, who ceased not to shoote at her. What may one add to this military Boldenesse? Do we not daily see examples of it in our French nobility, who fight vpon occasions, as if euery man had a hundred bodyes to loofe?

There is another, which hath place in civill life, and which maketh men bold in Conversation, forward in affaires, couragious in occasions, and patient in adversity. Many who have not this great heart, are content to be eternally what they are, and do cultivate a litle life within the limits of modesty. But other breath nothing but bufynesses, but bargaines, but forraigne commerces, but sea voyages; fearing neyther stormes, nor shippwracks. When this Hardynesse meets with great states-men, it maketh them pillers of Adamant, which a thousand counterbuffes cannot shake. All the malice which is in corrupt mindes, Impiety in profane, inventions in the factious, Daring in the infolent, terrour in the potent, Threates in the paffionate, and cruelty in the bloudy, doth not make them go back one stepp. They thinke with wisdome, they speake with liberty, they act with courage; nor haue they any other fortune in their heads but the law, other life but innocency, other ayme but trueth, other reward then glory. Of this temper was the Notable Boldmagnanimous Papinian (the Honour of Lawyers) to whom the neffer Emperour Seuerus dying recommended his two sonnes with the Spartianus, gouernment of the Empire. But the impious Caracalla having embrewed

embrewed his hands in the bloud of his owne brother Geta, and

desirous this great man should set some Colour by his eloquence, before the Senate, and people vpon an action so barbarous; he freely answered him, it was more easy to commit a paricide then to iustify it, vetering this trueth to the prejudice of his head, which this wretched Prince caused to be cutt off : and which the posterity of great men hath honoured with immortall Crownes. Of the like constancy was Aristides the Locrian, in the Court of Dyonisius King of Sicilly, who would have maryed one of his daughters; but the father stoutly answered, he had rather see her in her sepulcher, then, in the bed of a Tyrant. Which cost him the life of his chil. dren; nor for all this did he repent him of his free boldnesse. Such also was the great Oratour Lycurgus who mannaged the affaires of the Athenian commonwealth, with fuch equity, and constancy; that being ready to dy, he caused himselfe to be caryed to the Senate to give an account of all the actions of his life; and to fatisfy all those whom he might have offended in his government : but fuch a life in stead of staines, had nought but palmes and lights. To this may be joyned the boldnesse of faintes, who have so often defended the trueth with the perill of their life against the rage of Tyrants, as that of faint Athanasius against the Emperour Constantinus. That, of saint Ambrose against Maximus. That of saint Chryfostome against Eudoxia. That of saint Basill against Valens. of S. Stanislaus against Boleslaus. Of saint Thomas against Henry Voyages of Ca. King of England. With this a million of Religious are to be found who have vndergone, and do daily vndergoe the labours of Gyants, who forfake the smiling fauours of their native soyle, to go into places, whither it seemes nature hath beene affrayd to come. Thither they passe through an infinity of daungers, tempests, and monstres, there they live inforlorne wildernesses, among tombes of Ice, and snow, there they feed vpon that, which to the curious and nice would be a death to taft. All sweetnesse, and pleasures of humane life are thence bannished, Rigours, Toyles, and miseries there perpetually raigne, their eyes fee none but barbarous visages, their eares heare nought but out cryes and yells, their tast findes onely bitternesse, their Trauells nought but thornes, their repose but torment, life but anxiety, and death very often a Tombe of water. And yet holy boldnesse reserveth to it selfe, courages, which it leadeth forth, as it seemes beyond the sun, time, and feafons to conquer foules to God. Must we not say, this passion is infinitely generous, and that it mounted to a height of vertue, almost prodigious?

All are not created to come to the most eminent degree of its excellencyes, nature must therein hauea part, and verily in my opinion, the divine providence prepareth bodies greatly adapted to those daring soules which in them he resolueth to enclose.

Their temperature is hot, their heart litle in bulke, but a true furnace

nada and the Indyes.

furnace of heate; the members well composed, the speach strong, and the arme sturdy. Education, and Custome create an other nature; which hath alwaies beene observed to be extremely necessary in the children which are to be trained vp to valour. Those people of India must in some fort be imitated, who set them on the backs of certaine great birdes to cary them in the ayre, whereat thefe litle Caualliers are at first astonished, but in the end they so fashion themselues thereto, that they despise all other perill. The Romans daily made them to see Lyons and Elephants in the Amphitheater, and the bloud of sword-players shed almost as ordinarily as wine; other lead them out to the sea, among monsters, and tempests, other practised them to Combats, where they quickly learnt meart of giuing, and receyuing woundes, and to beate men downe. Dauid, Thefeus, and Brasidas began the profession of warre, very young. The sonne of King Tarquin at the age of fowerteene yeares hew an enemy with his owne hand, Scipio faued his father in the confusion of a battaile being then but seventeene yeares old, Probus was without a beard when he was made Tribune in the army, Alboinus very young, in duell vanquished the sonne of Crant.l.3. Dania. Thorismond King of the Gepides; which was the cause that his father, who before bred him among his feruants, did fet him at his owne Table.

Some thinke, that study, and learning are very much opposite study lessenth tomilitary Boldnesse; and it is very litle to be doubted (if it be excessively pursued in the vigour of yeares which are proper for the excercife of armes) but that it will endaunger mens Courages to become timerous. But it is of infinite vie for Princes, and young gentlemen, who are to be disposed to actions the most elate. For by a lawdable temperature it sweetneth all that, which a warrlike humour might have contracted of roughnesse, and incivility, it awakeneth wisdome, it enlightneth counsell, it renders boldnesse intelligent, and magnanimous, It, pollisheth the tongue, It gives authority in charges, grace in convertation, invention in the Cabbinet, Honour among the wife, and glory with posterity.

After nature, and education, to become bold, he must be fen-Nectristibus imper, fible of honour, which enkinleth the most timerous, he must vigo-midus spatiumque rously excercise himselse in the toiles of military discipline, and morandi, vincendithe practife of braue pieces of service; he must not be eyther vaun-que modum noutation ting, scoffing, captious, or offensiue; but prudent, referued, active, Claudianus. and laborious: he must very litle fasten his affections upon things of the earth; compose himselfe to the contempt of death, make account one is not borne but to dy for his Prince, and Countrey, and to esteeme no life in the world more pretious, then Glory.

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a true urnace That true Boldnesse is inspired by God, and that we must wholy depend on him to become bold.

SECTION IIII.

Why Boldneffe is not in God.



V T besides this, to rayse ones selfe to something more excellent, we must looke vpon the divine vertues, which ought to be the perpetual fources of ours. But if you now at ke me wherein we may be aided by our first modell, to acquire Boldnesse? do not affirme we may properly fay, that boldnesse is in God, because this passion is essentially

conionned to a regard it hath towards a thing very difficult, & encompassed with daungers. Now we know, that nothing can be difficult, or daungerous before God, by reason of his soueraigne power, & most accomplished Felicity. God (to speak perspicuously) can neyther be timerous, nor bold; but it is he, who makes all those, Aristot. 2. Rhetor. who are truely bold within the limits, & listes of vertue. Certainly quo rece se babens Aristotle saw much, when he sayd, that the most bold were such as

Audaciores eos effe ad dinina. were most in Gods fauour.

> I will make good this proposition in the first part of this discourse, and shew a most manifest reason, which teacheth vs, that euery able man confidering what he is, cannot be hardy of himfelfe, by reason of the incapacity, and weaknesse of humane nature, and therefore we must say, that if he have some boldnesse, it ne-

Seauen thingsable cellarily comes to him from aboue.

nio Socratis,

to humble a man.

Homoleui, & anfimilis erroribus , diffimilis moribus, pientia , cita morte.

The Platonists sayd there are seauen things, able much to hum-Apuleide Damo. ble a man, the first whereof is, that his spirit is caytiue, thorny, and light. Secondly, that his body is brutish, and extremely exposed to xia mente, bruto, & all the iniuries, and impressions of exteriour violencyes. Thirdly, obvoxio corpore, fui that being so inconstant in his manners, he commonly is very constant in his errors. Fowrthly, that his endeuors are infinitely vaine, caffo labore, fortuna and that many times being ready to enter into his Tombe (when caduca, tarda fa- he comes to behold and confider his whole life already past) he findes it to be full of spiders webbes, which he with much labour, and industry hath spunne to no purpose. Fiftly, that his fortune is of glasse, and many times catcheth a crack, when it is most refplendent. Sixtly, that if he find wildome amidst fo many errours, it is but late; and when he scarcely hath time left, to vse it. The feauenth that wisdome comming so slowly, death failes not to pr make haft, and to surprize man, when his heart is embroyled with divers dessignes, and with certaine knowledges of having done ill, with vncertainety of doing better. Besides Reason, doth not the the Scripture

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Scripture in many places teach the weaknesse of man, and the ne- Ecce vos estis de ceffity he hath of divine fuccour for his fubscitence! Behold you frum ex eo quod are but a Nothing, and all your workes are as if they were not. Man non eft. Isi 41.14. is the very Image of vanity, and a shard of an earthen pot; Hay, that milis factus eft. withers at the first rising of the hot sun. The name of God, is a strong Plal. 143. 4. and most assured Towre, the just shall there have, their refuge and there rea Isai 45. shall be exalted.

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Hence we fee, how all those who have appeared in the world ardare, & arexent with some eminency have ever had some particular favours from Turris fortifima heaven to authorize their actions, and to make men believe, they nomen Domini, ad had somewhat aboue man. So Moyses, Iosue, Debora, Gedeon, exaltabitur. Samson, Dauid, Salomon, and so many other sent by God for the Pro. 18. gouernment of his people, came with certaine characters of his Divinity, which gave them an admirable confidence, and framed in their foules notable perswasions of their owne abilities. And it is a thing very remarkeable, that fuch as were not in the way of true religion, and who confequently could not have those affiftances and fingular protections from heaven, fought at the least to fortify themselues with some semblances. All which filled Alexander with boldnesse, was, that they had perswaded him he was of divine extraction, and that this belieffe had feyzed on the foules of the credulous people; which was the cause that he was looked on as a man wholy celestiall destinated to the Empire of the world. It is thought that Pyrrhus who imitated him, shewed his teeth in A notable obsergreat fecret to his frends; on the vpper row whereof the word Mer untion of Pyrchus, was engrauen, and on the lower Gasians, as much as to fay, he was a King as generous as a Lyon; but that which most made this Elogy good, was, that these letters were thought to be formed by a diuine hand, to give a Testimony from heaven of the greatnesse of this Monarch: And this being spread among the people it made them to expect prodigious things from him. Augustus Cefar who chaunged the face of the Commonwealth into Empire, mounted on the Throne of the Vniuerle by the same meanes. For it is sayd, that his Father Octavius whilst he sacrified in a wood, having shed Adolphus Occo. a litle wine on the aultar, there came a slame from it which flew Adolphus Occo. vaine, vp to heauen, whereon the Augur fore-told him he should have Suetonius.

(when a sonne, who should be Emperour of the world. It is added, that this Prince being yet very young in his childhood played with Presages of the this Prince being yet very young in his childhood played with Presages of the generosity of Cranton and the state of the state of the generosity of Cranton and the state of the this Prince being yet very young in his childhood played with Preages of the about, Eagles, and made frogges to cease their croaking by a filly Comference maund; and that as he entred into Rome after the death of Iulius certain maund; and that as he entred into Rome after the death of Iulius certain maund; and that as he entred into Rome after the death of Iulius certain certain maund; and that as he entred into Rome after the death of Iulius certain certain maund; and that as he entred into Rome after the death of Iulius certain certain maund; and that as he entred into Rome after the death of Iulius certain certain maund; and that as he entred into Rome after the death of Iulius certain certain certain maund; and that as he entred into Rome after the death of Iulius certain certain certain certain maund; and that as he entred into Rome after the death of Iulius certain certain

Exortus eft fol cum

Elogies of the Citry of Rome.

gythius.

his heart should have very good successe. The world hath not beene content to afford these fauours to men alone, but it hath also giuen it to famous places. Rome for good lucks sake was termed Solinus 1. 1. Ger. among other titles Valence, by the name of valour, and Cephale, as much as to fay (Head,) to shew it should be the head of the A:nmianusl.15. World. Presently also it was flattered with the opinion of its Eternity, fo that many termed it the Eternall Citty, which was the cause that the Romans in their greatest desolations would never forfake the place.

It appeares out of all this, that men having not the power to be ignorant of their owne weakenesses, neuer thinke themselues strong enough, if they have not some (I know not what) of Diui-The most bold nity : wherefore we must conclude, that the true meanes to have

are such as haue a a generous and solid boldnesse, is, to be well with God, and to cleare conscience, ty ones selfe to this most pure spirit by purity of heart, for if a litle opinion of divine favour so much encouraged Kings, and people,

what will not the testimony of a good Conscience do?

The Egiptians amidst so many plagues from heauen, and that dreadfull night, which tooke away their first borne children, were deiected, and coutched low on the earth without any sparke of courage, because their euill Conscience, was more weighty vpon Ipfi ergo (bi tene- them then all their miseries, as the booke or wisdome obserueth.

Carnifice occulto in authorem sceleris unixectio.

Sap. 17.

bru graniores

erant.

Hieron, in Malcho.

Pudicitie confcientia quasi muro fexti.

What affurance can one, haue in perills, when after he hath committed some crime he feeleth a litle Executioner in his heart with pincers, and hookes of Iron? Contrarywise a good conscience formeta desermiant. Is very well compared by faint Basill to that litle Kell which en-Pelag.ad Demetr. uironneth the heart, and which continually refresheth it with its S. Bafil in Ital. wholesome waters, to signify vnto vs that the heart of a good man, abides in a perpetuall follace, which among daungers preferueth it from disturbances. I aske you with what assurance stood the good Malchus with his holy wife at the entrance of the Lyons Den, when of one fide the glittering fword was prefented them, and on the other they heard those fauuage beastes to rore, and they notwithstanding remained immoueable? With what armes, but with those which saint Hierome gives them, when he sayth; they were encompassed as with a strong wall, which they found in the testimony of their innocency, whereof they were most certaine. With what Confidence went S. Macarius to ly in the sepulchers of Pagans, and (wholy fearelesse himselfe) to strike terrour into the spirits of the damned, was it not the assurance of his holy life, which furnished his heart with all this resolution? And shall we then doubt but that the true meanes to be replenished with a holy Courage, is to fet the conscience in good order, and to make entire Confession of sinnes to preserve ones selfe afterward in all possible purity, from our infirmityes.

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That Ie sus hath given vs many Pledges of a sublime Confidence to streng hten our Courage.

SECTION

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ET vs next Contemplate our second Model, and Con- Jesus Christ at-fider a thing very remarkable, which is that Iesus Christ, nesse by his searc. who putteth vs into a holy dread by the conderation of his greatnesse, hath acquired vs boldnesse by his proper feare. These are the wordes of great S. Leo. I have bor- S. Leo homil de

rowed feare from thee, and I have furnished thee with my confidence. Paff. Ego de two ful He expressly would admit the agony of Mount Olivet in his esto fecurus. facred Humanity, to encourage our pufilanimity; that we in mildnesse being Lambes, might become Lyons by Courage: and this is the Course he hath observed in all his actions in this great contexture of paines & dolours, of punishments and glory. He descended christus venit suffro heaven like a rich Merchant Laden with great treasures, he came cipere infirmitates to lodge in a wretched Cottog a mong mortals whom he hald Cottog a mong mortals whom he hald Cottog a mong mortals whom he hald Cottog to lodge in a wretched Cottage among mortals, whom he held for his bis coffere virtutes, brethren. He was charmed with a loue so powerfull, & entrauced in bumana quarere, a manner so prodigious, that he made a chaunge, admirable to all the cipere iniurias, red. world;taking vpon him our infirmities to giue vs ftrégth, our affrôts dere dignitates quia to coferre his dignity vpon vs, our wouds to bestow his health on vs. fert infirmitates, cu-

When I heere below behold a man, well may I have some small rare nesseit. impression of his example, but I thereby become not enriched with Chrysol.serm.150. his merit. Now Iesus hath this proper, that besides the benefit of the Celestiall doctrine which he communicateth to vs, besides that of Example, which is infinitely rauishing, he maketh in vs vnder the title of Adoption a powerfull infusion of his Graces. He con-membra, & tantinually powreth his vertue on soules who are in the possession of suffifying quamviti in palmitinually powreth his vertue on soules who are in the possession of suffice testinips in insignation. Grace; as the head on the rest of the members, and as the roote of the vine tes inisses institutem sendeth nourishment to all the braunches which depend upon it. He is our institute. Concil. Aaron, who (as it is faid in the booke of wildome) is crowned with Trident. leff. 6. c. vessels of vertue, since the treasure of his merits are so many Eccli. 45. 9. vellels of fanctity which flow ouer the whole Masse of Man-kind.

Note that he communicated to vs three pledges of his inestimable loue, to give vs confidence, that is to fay, his name, His Croffe, fuccours of our and the Sacrament of his body, and his bloud. Good God! What Saujour to aui-Dastardlynesse would not be animated, and what Courage not mate our constanrayled in the presence of three so much to be adored affistances. The name of Iesus is the name of Names, which we should graue on our forrheads, as the Character of our Christianity, and the asseurance of our faluation , against all hostilities. This is the name, The power of the which the High-Priest of the Iewes bare on his Myter. It is the name of Iefus. name in fight of which Alexander, when he went out to befiege

Hierusalem, became a Lambe of an enraged Lyon, breaking all his

That

O atio Manaffis. & lignasticam, terribili , & laudabili nomine tuo.

of the Croffe of

Icfus Chrift.

Pial. 91.

Chriffur, vieit Re-

ipfam Crucem in

fronte fixit.

Facies laminim de choller at the feete of a Priest, as waves are dashed against the rocks. qua sculper opere It is that name, which made Danyell to take his refection, whilst talatoris sanstum he was in the pawes of Lyons, with all tranquility. That name; Domino. Exod. 28. which the flames of the Babylonian furnace acknowledged. That conclusiffication, name, which God maketh vie of to feale up the Abysses.

And what shall I say of the Crosse, and of this Royall standard of the Monarck of Monarcks & TUTONER, fayd the voyce of heaven to The admirable of Constantine. It is he under whom so many braue Colonels of fects of the Croffe Christian soldiery have flowen from one pole to another as Eagles, fallen like tempests vpon the armyes of Sarrazins, cutt like keene rasors, consumed as with coles all powers opposed against Christianity. How often hath this figne lifted vp deiected Courages ? How often hath it throwne terror among legions of Infidels? How often hath it drive away divels? On this wood, God established his Throne. Iefus Dominus regnauit Christ (as faith S. Augustine) fought with his Crose. He by it, Defeated à ligno. August. in the Kings and Monarchs of the earth, and having gloriously over-throwne Puguauit Cruce sua them , hath made them to cary the Crosse on their forrheads. O how vnges & subingative is happy be we if we ressemble vipers who beare the Crosse, but hidden vnder their iawes. It is to do like the brood of vipers, to blush at the Crosse, and to be ashamed at the venerable scornes of the pasfion of our Saujour. But it is our worke to beare it in fight of all the world, and to regard it as the figne of our redemption, and

Raymund, in An the Harnesse of our protection. te-Christo, What shall we not do with it? And with this adorable Sacrament

The courage vve

of the Aultar, which maketh vs present with God, and God so prefent to vs? Is it not from thence that so many saintes have gone may derine from forth as lyons casting fire and flames out of their mouthes, as faith the helpe of the faint Iohn Chrysostome. The learned saint Gregory of Tours teahely Sacrament of cheth vs that aunciently the holy Eucharist was kept in Churches in a litle Towre of filuer. In my opinion to fignify, that this pledge An excellent ob of the loue of God is a Forteresse, inexpugnable against the afferuation of Saint faults of our enemies. That is it, which all times fortified Virgins against the ardours of Concupiscence, and the importunityes of carnall louers who would have bereaved them of their honour. That which made Martyrs run to flames and wheeles, as other to delights. That which made them to looke with alacrity vpon their streaming bloud, & to hold it more pretious then orientall pearles.

Num. 33.

Gregory.

The scripture telleth vs that the children of Israel being departed from Mara (as much as to fay a place of Bitternsse) arrived at Elim, where they found twelve fountaines, and seaventy Palmes. And I must tell you, that when after mortification of the flesh the afflictions of the world, the feares of fo many accidents which menace vs, we come to this divine facrament. There we meete with fountaines, which streame from the woundes of our Saujour, There we gather Palmes, and victories, numberlesse. Who then would not learne holy Boldnesse in the schoole of Iesus Christ? But Alas! It often happens that in stead of profiting in so good a schoole, and

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in the doctrine of so great a Maister, we are bold for the world, & timerous in the affaires of God. What a prodigy is it to see now. a-dayes fo many who are onely bold to do ill? If a falshood be to be auerred, if a wretched mayd to be debaushed, if a Reuenge to be put forward, even to the effution of humane bloud, if lawfull powers to be relisted, if lawes both divine, & humane to be spoke against, there boldnesse, and Confidence appeareth. But what say I? yea Impudency, fomented by the mildnesse of lawes and Impunity of so many crimes. But in vndertakings made for God, we have hearts of waxe, and foules trembling like leaves, under the breath of windes.

O detestable Boldnesse, which art not borne but to serue as an instrument to mischieste, dost thou not know, there is no assured power against God, who in the twinkling of an ey ouerthroweth the children, and race of Titanians? O senselesse man! canst thou not be bold, but from the presumption of thy strength? And hast thou not yet learned, that the things, which according to the opinion of the world are most strong, are confounded by the weakest? Lyons have beene fed vpon by flyes, and wretched rust wasteth the hardest metals. If we must be bold, let it be in things honest. Let it be for vertue. For verity : for gods cause. Should the heavens fall in

thunderclapps upon our heads, their ruines have not power to astonish a si traffin illabatut mind couragions. Turne a square stone which way you will, it ever stands orbit impanidum seimmoneable upon the solidity of its Basis, sayd S. Augustine. One would dratum lapidem qua haue me do an ill act, and if I consent not thereto, I am threatned verteris stat. with the losse of a suit, of a ruine of my affaires, and with pouerty, 36. the worst scourge of all. Let my enemyes vomit forthall their rage on me, they cannot make mee poorer then I was when I was borne. I came not into the world glittering with pretious stones, and it was not gold which in stead of bloud ran vp and downe my veynes. Let pouerty come against me with all the traine of its tertors, when I behold on the Croffe a God all naked, who in this na- Wemut feare no kednesse giveth all things, I say we should account it a glory to dy thing in the world poore for a God fo dispoyled. They threaten me with banishment, our foole,

feete, when my eyes are fixed on heauen, and on the most bleffed repose of the living, which coclude thal evils in a beatitude infinite. They threaten me with imprisonment, fetters, gibets, and death; the terrible of terribles. I expect not till it fall on me. I looke on it a farre off with an ey struken with the first rayes of my felicity. What can death take from me, but a miserable carcase subject to a thousand deaths? but a life of pismers, and flyes? And what can it bring me, but a cellation from so many relapsing actions, and from a wretched embroylement, which every day endeth not but, to begin againe? O how litle are all things mortall, with him who lookes on a God immortall! I will walke in the shades of death With a firme footing, and a confident countenance, fince it can-

the spirit of God teacheth me, not to care what land be vinder my

not seperate me from the source of Lines,

THE



THE ELEAVENTH TREATISE

OF

SHAMEFATSNESSE.

The Decency of Shamefastnesse, its Nature, and Definition.

SECTION I.

Shamefastnesse a very reasonable passion,

HAMEFASTNESSE is a humane Passion, more reasonable then the rest: because (being properly A feare of Dishonour) it makes distinction betweene that which is decent, or vndecent; Lawdable or blame-worthy; glorious or infamous: which appertaineth to the court-

Its sources, ho hall of iudgement, and Reason: It hath this priviledge, that it nour, & coscience takes its Origin from two very eminent sources; which are Conscience, and Honour: seeing the things which cause shame in vs, are ordinarily vitious, or naught in the comon vnderstanding of men.

1. parte. q. 80.

The love of reputation is a frong spurre.

Conscience, which according to faint Thomas, is, a naturall habitude, that exciteth vs to good, and maketh vs to disapproue euill, infenfibly stirreth vs shame so soone as any of our thoughtes, actions, or words, transgresse its lawes. Honour on the other side castes forth a ray from the Circuit of its glory, which visibly sigure vnto vs the blemishes, that darken its bewty. The loue of Reputation, is powerfull. It seemes to be some Atome of Diuinity, which enters into hearts the most generous, makes men very desirous to be well esteemed, thinking by this meanes to lead pleasing life in the minds of many: which is much more prized then the life of bodies, seing there are some who daily facrifica themselues for Puntilios of Honour, to bloudy deaths, in the most exalted height of their prosperity. This reputation pompoufly marcheth before Conquerours, and caufeth a million of Trompets to be founded to make them famous. It cultivateth the verdam Lawrells of great Captaines. It encourageth the most heartlesse foldiers to Combat, It cherisheth the learned, and sweetneth the toyles of their pennes. It awakeneth artes. It rayleth the most excellent Ladyes, as it were on the wing of Glory, by fingular pray

fes of their Chastity. It entreth into places the most infamous, as S. August, in Plat. the ray of the fun into a pudle, and makes even those, who have 19. renounced honour, still to feeke fome Ragg of Renowne to couer their reproach. S. Augustine saith, men are so ready to make Herostratus and themselues be knowne, that those who cannot be knowne for their others. goodnesse, make themselves many times to be talked of for their fim contentus conwickednesse, as if they thought, it were as good to be nothing, as scientia med. to fee themselves deprived of the knowledge of the living. S. Am- Ambr. 1. 1. Office brose saith admirable well, I am not so great a man, as to be satistyed with my owne Conscience. I have this infirmity that I cannot endure the least staine of shame without washing it off. This is the cause, that the whole world endeuoureth to preserve for it felfe (as much as it can) an inuiolable estimation among so many different opinions of judgments, passions, fauours, disgraces, interests, and revolutions of the world. Manners (saith saint Bernard) haue their colours, and their odours, which are good Examples. So soone as Reputation is wounded by the object of some dishonour, The foule is moued, all the bloud is stirred, spreading it selfe ouer the face with a ruddynesse, as if it proceeded from aller to work of this wound. It is a fauour from heaven, when we have our fenles entires. tender in this kind and I find the auncient Oratour Demades spake Demades. right when he fayd, Shamefastnesse was the Cittadell of bewty, and vertue. Likewise the oracle of Doctours saint Augustine wri- August. Eq. 202, teth, that a more acceptable facrifice we cannot give to divells, then to offer them vp our shamefastnesse; for so much, as if that be once extinct there remaines nothing but to expect a generall inundation of all wickednesse.

Divers Kindes of Shamefastnesse.

SECTION II.

Ow we must heere observe, that there are many kindes of Shamefastnesse, one whereof is holy, the other Humane, and the third euill. I say a holy Shamefastnesse, Holy Shamefastnesse, (as that which being a most faithfull Companion of chastity) can-nesse. not endure the least thing contrary to this holy vertue, but that it becomes much interessed therein. This most evidently appeareth in so many good men, in so many vertuous women, and chast virgins, who cannot heare an vnchast world but that it fixeth a wound in their hearts. Tertullian fayd, virgins should blush euen Virginibus etiam at the good they possessed; meaning, that all be it their virginall erubescendum est. body, bare nothing upon it but the characters of honour: yet ought Tertull. de Velthey not to permit the view of their bewty, as a pillage, to curious landis Virginibus, eyes, fearing least euery glaunce might steale away some tender blosome of amiable virginity. There are some, who easily blush

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at the approach of another fexe, and at wordes too freely spoken, not that they feele themselues guilty of any thing; but out of a naturall shamefastnesse, which cannot suffer the least thought of things reproachfull: and many times also out of the feare they have to be suspected in matters, of which they in conscience have no remorfe. That is a figne of a good foule, and it is necessary for fuch fernation of Liba an one as will preserue a chastity inviolable ; to avoid the least approaches, and all which may prejudice Decorum. Libanius an exognitui ios toma cellent Oratour obserueth, that a Painter one day desirous to paint

An excellent ob.

MEXES SETS gar. Libanius.

Simeon Conftan-

Fulgofus lib. 6.

nio.

Apollo vpon a board of Lawrell, the colours feemed to be rejected and could not be layd thereon. Out of which this curious wit inuented an excellent rarity, faying, that the Chast Daphne (who according to the fiction of Poets was turned into a lawrell Tree flying from Apollo who would dishonour her) could not endure him, yea even in painting; although she now was nought els, but

a piece of insensible wood. Wherevpon we may inferre, that chast bodies feare the lest images, and resemblances of impurity, and do euen beyond a Tombe preserue some sense of Integrity. It is tinop. in Epipha. read in the life of faint Epiphanius, that he gaue a kick with his

foote after his death at a Curious man, who looked to neare vpon him. And we also see many, who expressly by their will forbid themselues to be opened, and to have their entrayles pryed into by diffections, which somewhat sauuour of Inhumanity. We must not be too curious in these matters, when we make no profession of them. For fometimes many maydes are more knowing before ma-

riage, then is requisity for chastity. Marcia daughter of Varro, who was one of the rarest wits of her time, was skilfull in all artes, yea euen in Painting: but neuer would she paint naked men, least The might offend Modesty. Is it not a braue fight to behold a Christian; whose bloud flyeth vp into his face when he-heareth blasphemyes vomited forth against God, as a good sonne would

blush when the Ashes of his Father were defamed! what a goodly thing is it to fee a vice rejected which a diffolute Brazen-face, or a confident corrupt spirit suggesteth to a young tender soule, out of

an Angelicall shamefastnesse, that draweth bloud from the face, and makes vie of this vermillion, as of Misterious Inke, to write downe the condemnation of dishonour.

Humane and intereffed Shamefaftnoffe.

The fecond kind of shamefastnesse, is much more humane, and more interessed, which is daily observed in a thousand occasions, in the world, when one blufheth, out of an apprehension of incurring some blemish of a good reputation, in what concerneth Extraction, Body, wit, Profession, Integrity, Vertue, condition, and estate. Some are much vexed at their owne Birth, and when they fee themselues rayled to some degree of honour, they are ashamed that their enemies reproach them with the basenesse of their beginning. But they should remember that Birth is a busynesse, wherevnto they are not called, that it is no more in our power then

are the starres and the windes, and that many great personages haue boafted they haue mounted higher by vertue, then their auncestours had descended by the obscurity of their extraction.

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Porus the Monarch of the Indyes was the sonne of a Barber. Bra- Obscurity of birth dyllus Prince of the Sclauonians, of a Collier. Ortagoras Duke of in great personathe Sicyonians, of a Cooke. Agathocles King of Sicily, of a potter. ges. and yet they gloryed to have made a large way to greatnesse for themselues from the recommendation of their valour. Primislaus, come from the condition of a pealant to principallity, caused his old homely ragges to be kept, that he might sometimes looke on them. The Archbishop Villegefius sonne of a Carter, comaunded wheeles to be painted all our his scutcheons of armes. There are none but inferiour hearts which are offended with gods Counfels, who is the destributour of glory. Other are confounded for defor- Senec. de constant mityes of body, as he of whom Chrysippus speaketh, who was, tia apientis, extremely discontented that he was called Sea Ramme : and Cornelius who wept in full Senate for being compared to a Bald fing. Offritch: but this tendernesse of apprehension proceeded from ouer much prizing the body, which is but a dunghill, even in those who are most resplendent in bewty. We should preuent such as scoffe vpon fo fleight occasions, and take the word out of their mouth, as Vatinius a man much mashapen, who mocked so long at his owne throte, and legges, that he in conclusion left nothing for Cicero to declayme against. Other love not to have their age talked of, as if that, which is to be defired, were a Crime. Other must not be leene in a meane Habit as if they were much greater then Adam and Eue, who in the beginning of the world were clothed onely with leaves, and skinnes. Other are infinitely apprehensive to feeme poore, not confidering that by hiding pouerty, They reproach themselues, and condemne Iesus Christ, who spread it ouer the Cribb, as on a Throne of Honour.

Other are deiected with deepe melancholy, to see themselues despised in parts of wit, judgment, vnderstanding, Capacity, Industry, and dexterity, in matters whereof they make profession, and wherein they thinke to excell, namely when this contempt is offered in company before men of reputation, whose good opinion they affect, before their competitours, their corrivalls, their enemyes who take a direfull comfort in their confusion. Then is the time when one finketh into the bottome of dishonour, and The fraunge Shawhen shamefastnesse couers all the face ouer. Cronus was so abash-me of contempt. ed that he was not able to solue a Sophisme at King Ptolemeyes Table, that he dyed with discontent. A Polanian Prince stra-ngled himselfe vpon an oppression of Ignominy, seing Boleslaus the third, who was his King, had fent him a Hares Ikinne, with a distaffe, to vpbrayd him with his Cowardise in a battayle against the Muscovites. But we must say truely, that all this proceedeth from an enraged desire of puntilios of honour, which ought neuer, to

Shame of fcof-

fuch extremity take roote in the foule of a Christian.

Lastly there be; who are toutched with some shame for vices; nothole which they know do displease God, but for such as are accounted ignominious in the opinion of men: as to be a vilaine, a Myser, a lyer a Traytour, Falsifyer, an Impostour, a Thiese, vniust, vngratefull, base, and exorbitant in the excesse of bodily vices, especially when those exorbitancyes are wayted on by shame full punishments, and publique infamy. All this is able to confound one who hath any feeling of honour; but if shame happen for finne, it must be driven away by vertue; nay it is much better to take shame, then to be taken by it; for the one flyeth the finne before it be committed, and the other blusheth to have committed it. There are other to be found, who make litle account of grieuous finnes, with which they defile their consciences, and dishonour their reputation: But if there be any blemish, or some sufpition concerning the honour of their wife, that thrustes them into despayre · as it happened to Valerius a man of eminent quality, who was wounded with the most sensible arrow that he euer receyued, when the Emperour Caligula reproached him at his Table, and in the presence of many, with some very secret defects, which he fayd were on his wifes bodie, which was indeed to publish an adultery, and the contempt of a Lord one of his dearest frends, and of a man of his owne nature, fierce enough to take reuenge, as it happened a while after, when the infolencyes of this miferable Prince, bare him to a violent, and a direfull death.

Seneca de coftan-

Let vs conclude with a third fort of Shamefastnesse which is absolutely bad, and blame-worthy, when one blusheth for deuotion, for chastity, for temperance, and other vertues, which are not accounted of, in the foules of libertines, and diffolute people. How many are there who to comply with ill company, attribute finnes to themselues which they never committed, and vaunt imaginary vices, as if there were no Hell for them, but in picture ? Other had rather be found in an ill place, then to be often seene at the feete of a Priest, or at the Communion Table; in a time, when great spirits accustome not to observe Christian dutyes. They feare least the reputation of being deuout, may draw along with it some fuspition of weaknesse: they are troubled, that nature hath not made them impudent enough, to shake of the stings of a good Conscience. It is a monstrous shame, to betray so good a mistresse as vertue, and to esteeme the services ignominious which are done her. They who adulterate metals, and poison the sources of lively fountaines, do lesse ill, then such as corrupt the pure lights of the apprehensions we ought to have out of vertue. But although it be many times ill to be shamefast, yet there is not any thing more intollerable, then to be impudent; for that is it, which puttethall vice into authority, and all the noblest actions into a base, and bad esteeme.

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The Excellency of Shamefastnes, and the vglinesse of Impudency.

SECTION III.

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HAVE alwayes made great account of a Curious note of Clemens Alexandrinus, who observeth that at Anotable obser? Diospolis a Citty of Egipt, on the gate of a Temple uation of Clemes named Pylon, were seene fiue figures. To wit, of a S. Stromat, child, of an old man, a Hawke, a Fish, and of a Cro-

codile. A child, to fignify Birth; an old man, to denote death; a Hawke, to represent the ey of God; A fish, to be the Hierogliphe aymidion will are of Hatred; and the Crocodile of Impudency. And this excellent grain un. Author addeth, that these five statues, onely meant this sentence.

O you who are borne, and shall dy, Know, God hateth Impudency.

Shamefastnes hath beene so recommended by all Antiquity, The esteeme antithat when one would prayle a man of honour, by a most speciall metastnes. title; He was called a Man of shamefastnes, as we see in auncient vir pradent, styles:and contrarywise, to name a man impudent, was to qualify him with the titles of all vices. The Scripture which is admirable in representing, to the life, the propriety of all things; hath not forgotten this. For willing in two draughts to give vs the picture of a bad man in the person of Antiochus, it saith, An impudent, and a Consurger Rex imperative King shall rise, who shall seeke to understand all manner of subti-telligens proposition lityes. And it is a straunge thing that going about to fett forth a mes. Dan. 8. 35; man, who was as a masse of ordures, and bloud, it is content to give him for the chieffe of his titles, the terme of Impudent in his Countenance, leaving vs from that to coniecture, that he had loft shamefastnes, the nourrice of vertues, and the Guardian of the Meliffadisc. 14. Temple of Sanctity. To this purpose the learned Melissa in the main ever rock fixteenth discourse, speakes two excellent wordes. The first of all randorario North of all randorario States of the States of t vertues is Innocency, and the second is Shamefastnes.

He who hath once lost it, hath nothing entire, since he hath likewise broken the sacred instrument of all vertues, which is Con-impudentia. is no other then a neglect of reputation, as Theophrastus a disciple of Aristotle defineth it) is a great euill. Should I depaint it, I The picture of would give it a Brow of Brasse. What is more impregnable against Impudency. Blushing? I would make it with the eyes of a frogg black, and bloudy. What is more inflexible to modesty? And could I give voyce to my Table, I would make the voice of a Stentor to relownd from its mouth, who was the most open-throated of men. For what is more filled with outeryes, or is more tumultuously cla-

morous? I would give it hands of violence and rapine; for what is more iniurious? wandering feete, for what is more straying? I would let by its side liberty, and hope of impunity, which are two disorders that support and foment it. Finally it should have all vices, waiting on it, since he who is not ashamed of doing ill, is capeable to produce all manner of monsters. I would figure at its feete a Crocodile; for it is a creature, which from the least of all, proportionably, becommeth the greatest : and Impudency which in its beginnings seemes in children but a litle sparke, doth in fubieas to Impu-conclusion enkindle a huge fire. Besides, I behold in the region of this vnhappy passion divers subjects, according to the diversity of age, fexe, and conditions: I there fee litle children, to whom Na-

Diuers spirits dency.

Gregor, Nazianz, Carm, in mulier,

Bafil apud Melif fam.

ture hath given a veyle of shamefastnesse, which made their scarlet innocency appeare vpon the first object of malice. And I perceyue that Impudency by litle and litle breakes in vpon them fome haue more of it, some lesse; but all, instantly begin to prattle too freely, and indifferently to take liberty by fleight mis-becomming actions. I fee other of them at the age of eighteene, & twenty, who haue shaken off the yoke of parents, maisters, and kinred, tearing away even in a moment the scarffe of shamefastnes, and sucking in the breath of liberty, as if they were litle wild affes in a wildernesse. O! what daungerous beaftes? oh what fauage creatures (fayth Plato) are children ill bred? Foxes and wolues are a thousand times more easy to be tamed, then dissolute youth, which hath folly for guide, & Impudency for Companion. O God! what a monster see I heere? I also discouer young maydes, and women, to whom Nature (as S. Gregory Nazianzen, fayth) had supereminently afforded the goodly veyle of vertuous shamefastnes dyed in the richest and most bewtifull Incarnadine that may be; yet have they defaced it. When they conceived finne, they had got a litle shame, after they had brought it forth they became extremely impudent in glaunces, in wordes, in Conuerfation, in immodesty, and dissolution. I have feene Lyonnesses, and Panthers taken out of the most fauage wildernesses, which one (well practifed in is the ordering of beastes) with a litle industry lead a long through Cittyes, and Villages; but I neuer found a bridle strong enough to curbe an impudent woman. A cohabitation with Aspicks, and Vipers, would by more fweet and supportable. I see (moreouer) in this Region, many deceivers, and Impostours, many Bouffons, and hunters after bowntifull meales, who have belly Talke perpetually in their mouthes and actions, such as were those of the Cynique Diogenes, which they colour with a pretext of Nature. Lastly, I see servants bandyed against theyr Maisters, sonnes rebellious against their fathers, people revolted against their King, who trample vnder foote all manner of obedience, and Iustice. I see hideous monsters of Herefies, of Impiety, and Atheisme; who vncontrouleably throw forth blasphemyes against religon. Behold the effects, and goodly government of Impudency.

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Of Reuerence due to God.

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SECTION IIII.

O reforme the Image of Shamefastnesse, let vs restect on our first originall, and see how God would traine vs vp to Reuerence by an admirable way of his diuine rence of the Diui-Prouidence. Is it not a thing very remarkeable that nity.

theapparitions, and communications of the Diuinity, although they seeme to be most important to awaken our faith, were at all times so rare; that God rather chose to permit doubts in the taith of his Essence, and formall infidellities; then to shew and communicate himselfe vpon all occasions vnder corporall and visible formes, which might cause any diminution in the reuerence due to his maietty. He is in the world, as a king in his pallace who ice all, and is not feene by any. He looketh on vs through fo many lattice-windowes, as there are Creatures, yet is inuifible to our corporall eyes verily. It was an auncient maxime held by the Hebrewes, to oblige them to the reverence of the Divinity: that the Maiesty of God was so potent, and awfull, that no man might see it Nonvidebit me bowithout dying in the place; which they inferred vpon the passage mo, & vinet. of Exodus, no man shall fee me, and line.

Thence Manue Father of Samson after the admirable apparition dimus Dominum. of the Angell (the Lieutenant of God) which appeared vnto him, fayd to his wife, We shall dy, For we have seene God. And Iacob accor-vidi Dominum, sa-ding to the interpretation of some Father, after the notable vision salva salta est anima of the Ladder, fayd, not by a motion of ioy, but out of admiration: mea. Genef. 32.30. O wonder I haue seene God face to face , and yet I am aline. And albeit clara aique perfi-God communicated himselfe to his greatest fauourites vnder visi-cua prafentia dinine ble figures, yet neuer did he shew himself properly in his Essence dignationis donatus. no not to Moyles, although S. Ambrole fayth of him, that God gave Ambr. 1. Hexam.

him a cleare and most manifest view of his divine presence. We must vnderstand it, in such manner, as that this great Law giver had most resplendent, and most familiar apparitions of God, aboue the other Prophets. For God seemed to speake with him face to face, as one frend talkes to another: notwithstanding we must

lay, with the greatest doctors of the Church, that for all this, he faw Euzist. Dionic. c. not the essence of God. Such is the opinion of Pope Euaristus, of 4. Hierarch, cale-S. Dyonisius, of saint Ireneus, of Tertullian, and the Text of saint Origen. . princip. lohn is therein expresse, No man hatheuer feene God, and the decision Irenzus 1.4.aduerof faint Augustine, who fayth, That as for those who have seene him, Tertull. adversus

This favour was graunted them because God appeared when he would, and Marcian.

Remedies:

Moriemur quia vi-

Deum nemo vidis how he would, in such figure as it pleaseth him to make choyce of his Ef-Sence still remayning under connert. Let vs also add, for a reason that Ioan. r. 18

Illi autem ideo vi as often as God in the old testament gaue to his people visible derunt quicumque markes of his presence, he gaue them with so much terror, and Deumciderunt, quia cum voluerit, ficut affrightment, that the poore people aftonished at his approach fo voluerit, apparet, prodigious, were enforced to lay. Let not God speake to vs. We know luntas elegeritetiam it by the apparition of the mount Sinay, where they faw voyces, that is to say, exhalations of flames which made a great noyce in the latente natura. August. Ep. 112. cloudes, and burning lampes, and horrible smokes, the found of Non loqual us nobit Trompets, and Clarions being mingled throughout all this lowd Dominus. Exod. 13. Dinne; which made them to swoone, and become pale at the

foot of the mountaine, and with suppliant hands to befeech Moyfes to speake to them, because the voyce of God was too terrible. where fore was all this done? but to mainteyne reuerence in the people which were ready enough to let themselues loose to impu-

dency.

Alas! How can we liue under the lawes of God with so litle refpect, and reuerence, euen in Churches? Haue we not still the same fignes, the like aduertisements? All in this vniuerse, on vs, about vs, and aboue vs, is marked with messages of the feare of God. Aboue vs, God raigneth in the store-house of ayre, and clowdes; the pillers of the Firmament tremble, the heavens are bowed in all their regions under the glory of his stepps. The windes are the Courriers, and Postillons of his will, who run along spreading his name throughout the fower quarters of the habitable world. The fun confesseth, he is but a shadow in comparison of the increated light, and presenteth as many fingers as there are rayes, to writedowne the commaundments of God vpon the brow of clowdes; his decrees moue with winges of lightnings, and are heard in the roring voyce of thunders. It is so naturall to beare a reuerence to his Divine Maiesty, that there is, not a creature in the world, how infensible so euer, which feeleth not the toutches of this much to be adored greatnesse. Wild beastes who roame vp and downe forrests with bloud and massacres perpetually vnder their pawes, by naturall instinct quake at the thundering voyce of God. Fishes in the bottome of seas, and abisses with horror heare it: enraged tempests (which seeme ready to teare the world in pieces) become silent at the commaund of the Highest, and draw in their winges under his Throne: waves, and flouds, which make a shew, not to regard this great All, no more then a fingle Element, dissolue their fury vpon the fight of one filly graine of fand, which imposeth a law on them by vertue of Gods ordinaunce. The very diuels all on Fire in the flames of their punishment, which infinite mifery feemes to haue exempted from feare, can not free themselves from this sting. o maxime, o fumme O most mighty ! O most souneraigne Lord of things visible, and innifibilium pro- innifible! O great Ey who feest all, and art not seene by any heere

fe, o nulli vaquam below, Thou are truely worthy! If we with mortall lipps may call

thee worthy; yea worthy, to whom all Intelligent and reasona-comprehense nable Nature should give continuall thankes for thy inexplicable vere; fi modo te dibenefits; worthy before whom we on our bended knees should all gnum mortali diceaour life-time remayne prostrate; worthy that for thee we should dumest ore, cus pround intellihaue prayles, and prayers euerlastingly on our lipps. And where is gensque watura, & that brazen brow which dare to offend thee in the midft of thy babere, & agere Temple of this vniuerle, from whence thou on all sides beholdest desinat, cui 10ta convs? O what a monster is Impudency, if it persist, insensible to such unict vita genu niconfiderations?

Supplica e. Arnob. contra gentes.



Of the reverence which the holy Humanity of our Lord bare to his Eternall Father.

SECTION V.

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y call thee ET vs looke on the other Modell, and confider how The reverence Ie-Iesus Christ, vncapable properly, eyther of feare or uine Maietly. Shamefastnesse caused by any defect, observed all the daies of his mortall conversation so lowly a reverence

towards the divine Maiesty, that it serves for matter of admiration to all Angels, and of example for all Ages. To vnderstand this well, I befeech you to take into your consideration two reasons that I will set before you, which me thinkes are well wor-thy of your ponderation. First, that the greatnesse of actions ought euer to be measured by the end for which God hath instituted them, as if one proue that the actions of vnderstanding are giuen vs to rayle vs to the knowledge of God, we by the fame meanes inferre that those actions are very noble, since they are directed to an end so eminent. Now wherefore, thinke you, was the eternall Word Incarnate in the wombe of a holy Virgin? I say, that besides consideration of humane Redemption, and the instruction of all mortalls, God couered himselfe with the flesh of man, that there might by that meanes be a person in the world able to prayse and honour God, asmuch as he is prayse-worthy, and honourable, by a nature create, hypostatically joyned to the divine nature. Philo Philo deplantain the Booke of Noes plantation fayth, that fearch was made tione Noemi. through the world for a voyce suteable to the divine Maiesty, to 1peake, and recount his prayles, and there was none found. For al-

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lis Dei. lob. 38.7.

Cum me laudarent though the loueraigne Creatour hath beene praised from the beginafte a maturina, of ning of Ages by the morning starres, which are the Angels (as faith lob) yet we must say, that all the prayses which the highest Seraphins may give to the Divinity (if we compare them to the merits of its incomparable greatnesse) are like a Candle in comparison of the fun, a small dropp of water paralelled with the sea: and an infantlike stutterer who should undertake to declare the prowefles of the most illustrious Cesars. There needeth a lawding God, a reuerencing God, and an adoring God, to praise, reuerence, & adore God worthily: otherwise there were nothing suteable to his divine Maiesty, there being no proportion betweene the Finite, and the Infinite. And that which seemed to be impossible is accomplished in the person of Iesus Christ. All reverencyes of Angels and men are dissoluted into him, as if one should melt many small Bells to make, a great one. And verily all creatures being dumbe in his presence, he made himselfe as a huge Bell of the great clock of the world, which stricketh the howers, and resowndeth thankes to his heavenly Father. All our reverencyes, our homages, our adorations have neyther force, dignity, nor value, if they be not vnited, and incorporated with the hommage, submission, and adoration, which this glorious Hu-Stetit ante altere manity rendereth to his Cellestiall Father, euen aboue the vaultes babens thurribulum of the Empyreall Heauen. This is the great Angell of Councell,

aureum & data sunt of whom we may pronounce those wordes of the Apocalypse, daret de orationibus That he came to present himselfe before the Aultar having in his band Sanctorum omnium a golden Incensory, and much incense was given him, that he might Super altare aureum Apocalyp. 8. 3.

Father.

offer the prayers of holy Saintes on this golden Aultar. The fecond reason is, that the reverence and onour we do to one, is iustly augmented according as we more clearely know his great and worthy partes; wherevpon we may inferre that as our Saujour had knowledges, and incomparable lightes of the maiesty of his heavenly Father, not onely in respect of science increate, but of science beatifique, and infused: so had he proportionably reflentments of honour, fo profoundly reverent, that he perpetually lived absorpt in this reverence, as a dropp of water in the sea, or a hot Iron in the furnace. There was neyther veyne nor artery, which was not every moment penetrated, and ouerflowed with the veneration he yielded to God his

Men, who naturally are dull and sensuall stand in need of exterior fignes to rayle them to the reuerence of God. For which cause the lages of the world in the falshood of pretended religions, have Philostr.1.1 c. 16. alwaies affected some tokens of terrour to affright periured, and de via Apollonij. Wicked men. So the Babylonians when they fat on matters of Iume of the Babylo- flice went into a Hall of the Pallace, made in the forme of the nians in doing Iu- heavens, where were hanged the figures of their Gods, all resplendent

dent in gold, and where were to be seene on the rooffe certaine Bergeronnetes. formes of birds, which they thought to be sent from on high, as The custome of messengers of the Sun. So Bochyris a most famous Iudge of Egipt, Bocchyris a iudge messengers of the Sun. So Bochyris a most famous Iudge of Egipt, Bocchyris a iudge (ordinarily named as the Father, and protector of Equity) that he might powerfully imprint an apprehention of God auenger of Iniustices, when he satt on his throne of Iudicature, alwaies had the Image of a serpent in embossed worke, hanging ouer his head, as in a readinesse to sting him if he pronounced an vniust sentence. This is partly tollerable; partly also prayle-worthy among mortall men; but as for the person of our Sauuiour he had not any need of exterior fignes, having alwaies a perspicuous vision of the Divinity. And tell me not that this continual fight of God, this fo expresse familiarity, might lessen the reverence which ordinarily is preserved in things lesse accustomed. This verily hath some trueth: if we speake of men, their perpetuall presence many times deminisheth the reuerence of those who familiarly converse with them; because being men their perfections are finite, and imperfections almost infinite, which is the cause that they are exhausted like roses, which with their odour cast forth part of their substance. They wast like Tortches which annihilate themselues before the eyes of beholders, leaving most times nought behind them but stinke and smoke. They are to be looked on a farre off and in the darke, as painted women, and adulterate merchandize. but in God, whom Dionif. de divin; faint Denis calleth the Harth, and Howse of all Essences, we must nominibus.c.1. not apprehend these limitations, these defects, and these disrellithes, fince he, being of his owne nature infinite, is neuer leffened.

The most blessed soule of Iesus Christ, entred into the consideration of his greatnesses, as into a most spacious Labyrinth all replenished with lightes, perfections, and vertues, which never satiate, but on the contrary give (as in an eternall Theater) spectacles delicious, immortall, and inexplicable. For there it is, where all the bleffed draw their felicity, Alwaies greedy, and euer full, alwaies and & femper in possession, and euer desiring, their satiety is without loathing, desiderant non saand their hunger free from torment, still they eate the bread of sieras fastidis, neque life, and neuer wast it. As saint Argustine hath most deuinely ob-sames cruciat, in-ferued in the Hymne, which Cardinall Damian hath framed out of inbiant edentes. his wordes. Thence I leave you to confider with what reverence our Lord walked on the earth, as a man suspended in Heauen, drenched gloria Para. in God, as a spunge would be in a vast sea, a man who held not of the earth, but by rootes of Compassion, and mercy. Still he had his eies lifted vp towards heaven in doing miracles, still his hands rayled towards heaven in prayer, still his heart contracted with ladnesse for the irreverencyes committed against the honour of his father. Conversation, drinking, eating, sleeping dissoluted not the sweet conversation he had with God. Some times even in company

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company being overflowed with the impetuous approach of this holy Maiefly, he brake forth into wordes of reuerence, of loue, of thanksgining, as it were saying. I Lawd thee my Father, Lord of hea. uen and earth, that thou hast hidden those, goodly lightes from men who terraquia abscondi make account of the wisdeome, and prudence of the world, and hast made Bitee à sapitibus, them knowne to the most simple and litle ones; yea deare Father, For such

revelagli ea parnu hath beene thy most holy will.

In honour of the lowly reuerence which Iefus Christ bare to his fic placitum est ante le low ly letter ence which the low ly letter ence which the low ly letter ence which the low ly letter ence le le le letter ence le le letter ence le le letter ence le le letter ence le lett tes of shamefastnesse; of piety, of chastity, of discretion: Shamefastnes of piety by obseruing a holy, & religous modesty in Churchs and all those actions which do appertaine the to service and honour of God. Shamefastnes of chastity, by abstayning from all wordes, and actions, which render convertation too free, and exorbitant, not without, some prejudice to chastity. And therefore (O Virgins) engraue in your hearts this document of Tertullian, who fayth, That it is fit a virgin should blush euen a vertue. Lastly let vs haue Shamefastnes of discretion in demeaning our felues, very circumspectly in all the duties we ought to yield to persons worthy of honour, and namely to those, to whom we are

tyed by some obligations.

Alas! who can endure those that have lost, not onely the reuerence of a God inuifible, but even the shame of men visible? shamefastnesse, is the last shirt of vertue, which one neuer putteth off, but when he is ready to cloth himselfe with an infinity of vices. It is a straunge thing that Adam and Eue, who bare (as it were) in one vessell all the riches of Man-kind, after they had made that miserable shippwrack (the losses wherof we yet deplore) after they had loft all that, which a wretch might loofe, and all that which a happy man might defire; they yet still in the midst of this great breach, preserved shamefastnesse, as the last planke of this lamentable shippwrack. They yet were ashamed to see themselues naked; and by this spectacle of their nakednesse, were perswaded to pennance. And thou wretched & depraued soule, ouer head and eares; thou fearest neither God, nor man, father nor mother, neighbour nor Kinsman, frend nor magistrate, force, mildnesse, admonition, menace, nor reputation, eyther good or bad. Ah Caytiue! It is to runne to a downfall with veyled eyes to liue in this manner. It is to lift vp an armed hand against heauen. Thy conscience justifies thee (fayst thou) and thou carest not at all for men? what conscience, if thou neglectest reputation which is the bridle wherewith God vieth to represse all sortes of vice? Thou hast no confcience, which not with standing neuer for fakes any man, enlightning, and stinging thieues in wild caues, and in the massacres of men, to expose to light vices, which could neuer endure the rayes of the fun, which were, confined to darknesse, and Gomorrhian night, to establish them in the Conversation of men, to publish

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Conficer tibi Pater

Domine cali, &

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them, to practife them openly before the eyes of heaven and earth, and to fay we should give nature free liberty. Ah! wicked Zambri.

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Hast thou not read the History in the booke of Numbers? hast thou not in this picture observed the effects, and disasters of Im- The miserable pudency ? As Zambri, Prince of Gods people, to hasten to make end of an vnhappy impudent man. loue to a Madianite, a Cozbi, at midd day, in fight of all the people of Israel, casting under foote the lawes of God, the shame of men, the honour of Reputation, the reverence of all posterity: Wretch whether gost thou, sayd one to him? Knowst thou not the law of God forbiddeth alliance with straungers, what hast thou to do with this Madianite? she will ruine thee. It importeth not, I will go. But dost not thou consider thy quality, and the ranke thou holdest, being a Prince of people? Thou well feest, the bad example thou wilt give to all the world, cannot but be most pernicious. It importeth not, I will go. Behold thy Parents and nearest of Kinne stretch forth their hands to thee, and say; Sonne Do not our family this dishonour. Bring not such a crime into our house, which may make vs incurr the malediction of God, and will, ouerwhelme thee first of all vnder some motable disaster. It importeth not, I will go. Alas! feest thou not, poore Moyses who weepes with all the people prostrated before the Tabernacle of God, that he would be pleased to divert such a thought from thee, least thou become culpable of the anger of God, which will fall on the whole Army, if thou goest to this straunger? It importeth not, I will go. Sonne If thou resoluest to sinne, then stay till night make a veyle of darknesse forther to couer thy wickednesse from the eyes of the world, for feare least they example may ferue for a rock of scandall to those who are yet nouices in vertue. No, I will go in full day light. I will enior my pleasures; and who art thou that givest me a law? Go Zambri, Go impudent Man, thou in thy calamity shalt know the falary of thy finne. You know the rest of the History, he goes thither, He accoasteth the Madianite in fight of all the world. At which time God rayleth a young Prince as couragious as a Lyon, graund-child of Aaron who followeth him armed with zeale, and fword, crying out alowd. Ah Traytor! Ah infamous man! He findes him out in the throne of Lust, in the bed of Iniquity, in the heate of Crime, and with his fword transfixeth him and the Madianite, making the abominable bed, and their vnchast loues to floate all in bloud. O bloud horribly (but iustly) shed, which still cryeth out, with a voyce of bloud, and faith to all posterity! Men, Women, Children, Great, Litle, Poore, Rich; fly from Impudency, fly from Impudency, as the last of vices : otherwise Know, there is a reuenging sword, and a ludgment of God ineuitable to all the Shamelessnesses of Sinners.

Numer. 17.



THE TWELFTH TREATISE

OF

ANGER

The origine of Anger, its Nature, causes, and Diuersityes.

SECTION I.

The merneylous effects of fire.

IRE, which is a Meane betweene Spirits, and Bodies, doth worke very diversly according to the matter, and disposition it meetes with all. In the heavens it enkindleth the starres with slames the most pure in totall Nature, it diversifyeth clowdes with

gold and rubies. It maketh Bowes, and Coronets in the ayre. It entertaineth a heate of life in the body of liuing Creatures, which being mainteyned in a good temperature cause all the harmonies of health: but when it mounteth vp into a tempessuous clowd, when it boyleth in sournaces, and creepes into Cannons, which are as mouthes of fire that pronounce warre, it maketh so straunge deuastations that it vanquisseth the most valiant, beates downe the most boysterous, mollifyeth the hardest, and terrifyeth the most daring.

In the same manner we may say. Heate, which in our bodies, is an admirable worke-Mistresse, multiplyeth its effects according to the diversity of the stuffes, and occasions it lights on. It conspireth with our spirits to serve as an instrument for the soule in its great operations. It exciteth the honourable slames of chast loves. It disposeth courage to generous resolutions. It polisheth the mind to embrace worthy purposes. It secondeth the Imagination in its apprehensions. It makes it selfe the steward of the ver-

getatiue

getative faculties for the generation, and production of men. But if it once meete with burnt bloud, with fuming Choler, which is as it were in the hands of the Imagination, when it is touched with some displeasure, it infinuateth it selfe thereinto, as into a clowd swolne with stormes and tempests, which throwes forth fires, roreth with thunders, shooteth enflamed dartes, and practi-

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This is it we call Anger, which is properly an ardent appetite What Anger is: of reuenge cauted by an apprehension of contempt, and iniuryes. Now this opinion of Contempt springeth in some from difeiteeme, or for that they are forgotten and neglected by those of whom they thinke they ought to be respected. In other, from being croffed in what they defire most, as in their profession, their ambition, and especially theyr affections. In other from being depressed in that wherein they imagine they excell, and principally before such by whom, they perswade themselves they are beloued, and bonoured. In other from being derided for defects of nature as well of body as of mind, and of extraction also. In other from being iniuriously disgraced, and insolently outraged by base and abject people, and such as they have obliged. As the opinion of iniury encreafeth, and as it meeteth with a nature difposed, and matter prepared, this ardour is enflamed: and if it be accompanyed, with a great power, it teareth downe smoking Citties, it desolateth Prouinces, it swimmes in Massacres, It rayseth Scaffolds all sprinkled ouer with bloud, and hung with black, whereon it acteth horrible Tragedyes.

The other passions are augmented by degrees; but this ariseth Dum incipit total fully formed, and apeares perfect so soone as it beginneth. The eff. Senec de Ira. opinion of contempt no fooner entreth in by the eyes and eares, Hove Anger is but it striketh the Imagination, which promptly communicateth formed.

its influence to the Irascible appetite, and then, as if fire were giuen to a Cannon, it becommes, Thunder, and Tempest, which disfigureth the brauest bodies, turmoyleth the bloud and spirits, and bendeth all the veynes to vengeance. You would fay, the heart is not at that time any other then Vulcans forge, where the thoughts like so many Cyclopes labours to make Hayle-showers, lightnings, and Tempests. It is not knowne in this countrey what kind of language Reason speaketh. It is no better heard then wordes among the Catadupes of Nilus; strength hath a hand lifted vp, to employ the fword, and a thousand Instruments of Iniquity to commit outrages. This passion resembleth the furious Martichora renowned among Indian wild beaftes, who teareth his members assunder to make of them the arrowes of his vengeance; It hath nothing forefolued on, as to destroy all, and to rayle vnto it felfe a Tombe in its owne ruines. Yet we cannot but fay, that Divers qualityes there are three very different fortes of anger, according to the of Anger. offences, and persons who eyther rayle it or suffer, it. In some it

THE PASSIONS

is cold in apparance, and more inward; but these oftentimes have the aspect of Virgins, who in conclusion throw forth the fire of dragons. In other it is feruent, and headlong. In other haughty, and scornfull. In other dumbe and malitious. In other obstreperous,& ftormy. In some it is frequent, and sodaine; in other sticking, and obstinate. There are some who being offended for friuolous things, cease not to perseuer therein for feare some may thinke they began without reason, in which the leffe the cause is, the more passionnate they become. Other blame their greatest frends for having done them lesse good then they expected. In some, Anger is but yet in bloome, in other it taketh great and deepe roote. Some fatisfy themselues with clamour, and iniuries, other therein employ the hand, other wood, and Iron, other would have lightning in their power for some time, of purpose to prosecute their reuenge with all aduantage. Lastly, this passion thrustes forth all that is hidden in the Cassian de spiritu heart. Which made Cassian , according to the Septuagint to write, that it disentombed sinnes, which were before (as it were) enterred.

Three principal Kindes of Anger.

SECTION II.

Three regions of Damafcen. 1, 2, orth. c. 16.

Vir iracundus effo-

iræ, c. 1.

Weake spirits or-

VE notwithstanding can say with S. Iohn Damascen, that Anger stirreth vp and downe in three principall regions, where it produceth very different effects. The first is called the region of sharpe choler, the second of bitter choler, and the third of fury. In

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dinarily cholleri- the first region are all those, who have sleight heates of the liver, who are angry vpon euery light occasion, & almost euery moment. In this are to be found many women, many children, and louers, and besides, Hungry, Thirsty, needy, sickly, and nice ones, fantastiques and extrauagants, as that Smyndrides, who seing a peasant taking paynes before him, fayd his body was quite broken therewith. There needes almost nothing to make choller fly vp into their faces, so much they are thereunto disposed. The sleightest things put them out of the limits of reason, & if woman contradict them, they frame quarels to themselues with woods and stones, and with things inanimate, which serue their vse, and in the end fall out with themselues, and skirmish against their owne shadow. The great Cafarius india- Cefarius, a Greeke Authour fayth, that Mill-stones, having not corne to grind, strike fire: so we oft times see, in housholds and Communityes, when there is no employment, no gaine, nor profit, the fire of Anger interposeth betweene man and wife, betweene brothers and frends, yea among religious, who are not throughly well applyed to the functions of their profession.

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The second Region is, that, of inueterate choller, wherein ma- Second region of licious foules are engaged, who do nothing els but gnaw their own malicious and coheart, and enuy the felicity of another, closely vndermining it as nert soules. much as they can, both by word and deed. There you behold them all ranked in an order, which is nothing but diforder, with a vifage ghastly, and disfigured, an ey of an owle, a countenance moody, a gate flow, speach wrangling, and most often an enraged silence. O discontented, and dismall Region! I had rather see the Comet which appeared not long fince, then to behold a man fo composed, who perpetually hath vulturs in his entrayles, executioners by his fides, and who moreouer hath a petty hell within himselfe. It is of this anger, the wifeman fayth that. A stone was very heavy, and Graue est faxum & Sand weight: but coller incomparably more. I had rather rowle Si- ira viros; grauior. fyphus his stone, eate sand and coles, then hatch in my heart such The property of anger. Haue you euer observed the vnlucky Tree, whereof Theo-the year free like philact speaketh vpon the Prophet Naum, which we in our Lan-vnto Anger. guage call the yew Tree. It is a Tree of death, which with its shadow alone killeth the hearbes, and plants about it. This worthy Interpreter addeth, that it out of a fingular malignity deuoureth them. And Dioscorides notheth, that being once set on fire, it will many moneths keepe a melancholy fire, hidden vnder the afhes, not, almost, to be quenched. Behold the picture of one, who is taynted with the curfed choller of the fecond region, you fee him anxious; and burthensome to himselfe, dull like and old yew, an old Tree in a Churchyard. He is impotent in effect for reuenge, but hath a furious appetite towards it, which he dissembleth under the meagernesse of the Countenance of a dead man, & vnder the coldnesse of a maligne passion. The fire is, as vnder ashes, the space of fo many moneths, fo many goods frends, fo many good adulfes, fo many conuincing reasons quench some little sparke, of it; yet there still remaineth some of it behind. So many powerfull Sermons, so many confessions, so many communions cry out. Fire, Fire, powre on water. Miserable creature thy house smoketh. It will burne thee when thou art a-sleepe; but he hath no eares. And when this serpentine foule shalbe snatched away by a sodaine death, if you search picem ardensem nointo the affres of its body, there you shall yet find fire. The Earth Be, & die, non exwhich shall couer him, shalbe like burning pitch. It shall burne night and ternum afcendet fuday, and make black and thick smokes arise, which shall eternally issue museius. Isai. 14. out of it. Preserue your selfe from this second region, and obserue est, trabes vero the wordes of S. Augustine. Choller which proceedeth from some inno- odium. Festuca inicent promptitude, is as a stick; but this is a Beame. A stick is the begin-tium trabisest, nam ning of a beame. For the beame at first is but a stick, if you water it it be-citur prius sessuce commeth a beame, and if you cherish choller by enill suspitions you turne estrigando sessucem, deducis ad trabem, it into Hatred.

The third region of choller, is fury in which all fuch are as play sufficionibus perduthe part of mad Orlando, and become as red as the Combe of a cis ad odium. August. 1. de verbi Cock, and presently as pale as the dead, who have eyes bloudy like Domini, fer. 16.4

alendo iram malis

trogges

The region where

frogges, sparkling like Gorgons, rowling as those of Cain: who rore like lyons, who foame like Boares, who hiffe like serpents, in are the furious. Who poylon all they fee, like Basiliskes, who cast forth fire like Medeas bulles; who teare one another like Canniballs, who supp with lightes and lampes of bloud, like Cyclopes, who walke in the night to strike and commit outrages like Furyes, who are perpetually in disturbance like Diuels: who do nothing but vomit forth blasphemyes, who sweare by heapes, who breath nothing but woundes, but plague-fores, and reuenges, who have no more of man in them, but so much as may serue for food to eternall fire, vnleffe they betake them to repentance. There are of them fo ardent that they ressemble those dogges of hott Countreyes whereof Zenophon speaketh which strike their teeth so eagerly into the skin of a boare that together with the gash they make fire to fly out. Behold a horrible iphere of moniters, and tempests, bloudy

Comets, horses, and armes of fire. It is they of whom the scripture Genef. 49. speaketh, Simeon and Leui (you vessells of warre, instruments of Ini-Simeon, & Leui vafainiquitative bel- quity, Trompets of fury and bloud) never shall my fpirit have to do with untia, &c. you, neuer will I defile the glory of a peacefull soule by the contagion of lantia, &c. corum, quia perti. your company. Cursed be your fury, for it is headstrong, cursed your anger,

nax, & indignatio and revenge, for it is wicked, and insatiable.

Two things principally are deplorable in this third region; The first, is that anger is excercised with outrages and violence, vpon the renowne, estate, body and soule of a neighbour, who cryeth for vengeance before God:and aboue all it is much to be feared, when great passion is linked to great power, where fortune permitteth all which vengeance desireth. For fire, water, and greatnesse neuer ouerflow without bearing downe the common shore. Secondly, it so bewitcheth some infatuated spirits of those times, that they make trophey of the greatest reproaches which are

Paulus Orofius li, in nature, and to make their torments everlasting, they deify their a.aduerius Pagan. Crimes. That is it which the excellent authour Paulus Orofius Expers confiling fu- fayd. Fury as it ordinarily walketh without reason, will make its ror, dolorem virtu- dolour to passe for vertue, and boldnesse promiseth to accomplish

temputat, quantum all whatfoeuer anger suggesteth it.

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The Contemplation of the serenity of the divine Spirit is the Mistresse of meeknesse.

SECTION

ET vs to this disorder oppose the serenity of God, The picture of the which we may contemplate, when we are farre remo-God. wed from the surprisalls of this passion. If this place would permit me to delineate the picture of the Tranquility of God, as the sublime Tertullian hath done,

that, of patience; I would give it a visage wholy angelicall. What is more divine, and celestiall, then this vertue? I would sett it in a Fortunate Iland all tapistred with verdure, and enameled, with flowers where the fun should smile out of all his mansions. For what is more delicious? I would place it on a Rock fuch as was that of Egipt which was neuer toutched by profane feet: What is more stable, & more religious? Thereon I would raise a Temple to it such as was that of Adonis in Greece, wherein lyons were tractable: what is more louely? I would give it a scepter of diamond: what is more fold, or powerfull ouer the passions of mans heart? I would set vpon the head thereof a Crowne of starres: What is more sublime? what more maiestical? At its feete I would hang harpes, and lutes; for it is the Mistresse of holy Harmonyes. About it should be litle nightingales, Halcyons, and holy Fishes, which cauls a calme euery where: what is more peacefull? A good distance from it should be fee-dogges, stormes, & waves which should rore, without troubling its repose, since it is immoueable. It should have eies lifted vp to heaven, & should live by influencies flowing to it from the vnion it hath with God, as it is fayd the bird of Paradise liueth on the thinnest vapours of the ayre.

But let vs in word tell you, that Tranquillity is the Essence of God himselfe, and that all which is placefull draweth neare towards God. I am not ignorant of what the Scripture speaketh in many places of Gods anger, and among other Dauid in his Psalmes with a certaine admiration. Who is it knoweth the force of thy anger, and Quis nouit potestacan weigh thy indignation in the terrour of thy countenance? But this temiratur, autora must be vnderstood by an Anthropopathia, as Theologians do ex-timore two iram plicate it, which is done when God is represented by sensible figu- pfal. 89. tes, like vnto men. For to speake truely, God hath no anger, nor God to speake can any wife haue it being incapeable eyther of the forme or mat-Auger. ter of it. The forme is an appetite of reuenge, and the matter a boyling of bloud, as appeareth by that we have fayd before. Now we

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vnderstand, that in God there is neyther bloud, nor appetite. If he in all times hath produced Examples of Iustice, as he did in the deluge, in the burning of Sodome and Gomorrha, in the plagues of Egipt, in the defeate of Sennacherib. It was with the same tranquility, which he had when he made Paradise, and the blessed by his aspects. God punisheth not the wicked out of anger, but the wicked punish themselues by the remorce of their owne consciences; and if the divine Iustice put a hand thereto, the world marcheth in battayle-array against them, and is all on fire vnder the feete of its judge, the ludge being thereby nothing at all enflamed. The punishments which fall from heaven, come not from a hedlong precipitation, fince they are refolued on from all Eternity.

It was a iudicious invention of the auncient fages to tell vs there Senec, natur. 1. 2. were three fortes of thunderbolts in Heauen, and that the first was

Three fortes of onely to aduertife without doing hurt, the fecond did good, but thaderbolts which not without causing hurt, the third ruined, and defaced all it mett. God proceedeth And therevpon to shew vs the mildnesse of God, they, sayd, the in the chaftifemet great Monarch of hauen and earth of his owne motion fent the innocet Thunderbolts; but if there were cause to throw that which doth but litle hurt (although it were to deriue profit from it) called twelue Gods to councell: but when those great artilleryes of heauen were to be shott off, which aymed at the ruine of the most guilty, it was never done without a generall counsel of all the gods. we say more then all this; for we affirme that God stayeth not a certaine time to resolue on the punishment of men, but hath decided it from all eternity, and hath orday ned Hell for crimes, with the same Countenance he decreed Heauen for the bleffed. All is peaceful, and alwaies peacefull in God. from whence it commeth that men most like vnto him, as are good Kings, haue borowed the Title of Serenity. Can it then well become a Christian who makes profession to render himselfe like vnto his heauenly Father, to fuffer himselfe to be transported with the furyes of anger, which in man extinguish all that is divine, and leave nothing humane?

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That the Example of our Saujour teacheth vs the moderation of Anger.

SECTION IIII.

NE might perhaps object for excuse, that our Lord To know whether who ought to be the example of all our actions, was fubied to anger. angry when he with a whipp draue buyers, and fellers out of the Temple. I to this answere with a doctrine of The answere,

S. Augustine, very remarkeable, which teacheth vs, that as our Lord tooke a true body, when he was borne of the most blessed Virgin; so he hath shewed himselfe to have reall pasfions descending for vs into the shadow of our infirmityes, to make vs ascend into the light of his glory. Notwithstanding we must not thinke, he would vindergo all fortes of passions, especially such as cary in them any vncomely milbeelceming; but those he tooke vpon him which were most decent, and incident to man. If loue tate Dei. cap. 9. (faith the oracle of Doctours) be a humane passion, Iesus hath Neque enim in que taken it, shewing many times tendernesse of affections towards per- corpus, o verus brfons of merit: as it is faid, that feeing a young man, who had strickt-minu animus, fallus ly kept the commaundments of God, from his most innocent erat bumanus offen yeares, he loued him, and had some compassion of him, for that he am est tomining fed entred not directly into the way of the Ghospell being with held ipse audiens adolesby the loue of his riches. If feare be accounted among the motions observations manof nature, had not he feare, and anxiety when he was neare vnto datorum commenhis passion? If you looke for ioy, doth not he say. Lazarus is dead, dantem, intuitus I reioyce for your fake because by this meanes the Apostles faith more sed inse in iamust be confirmed. Lastly if sadnesse be the enheritance of our "ne passionis confiscondition , hath he not faid? My foule is heavy to the death. But & tadere. an gauthere are other passions, which he would never admit, as sensuall diam? sed & Laz loue, Hatred of a neighbour, enuy, and anger.

As for that which concerneth this last passion, it is certaine that pier vos quia non our Lord was more meeke and gentle then all men from whence it eramibi. An trifficame that he would be called the lambe of God by a Color tiat fed & triffic eft came that he would be called the lambe of God, by a folemne anima mea vique ad title, and that he in the primitive Church was represented vnder mortem. the same figure, as it appeareth in the Christeming Font of Con- An excellent obstantine, where the statue of Lambe of massive gold powred out servation sponthe the water of Baptisme. Neuer in his greatest sufferings hath he teaming our Sashewed one least sparke of anger, or impatience; but was alwayes calme and peacefull, even shewing an incomparable sweetnesse to a naughty feruant, who had cruelly wronged him at the time of his passion. And as for that he did in the matter of buyers and fellers; that ought not to be called anger, but a feruent and vigorous zeale which caused him to punish irreverences committed against

his eternall Father.

Aug.l. 14. de ciuituins capit panere rus mortuus eft in-

Good God! Had we perpetually before our eyes this mirrour of meeknesse, we need not seeke for any other remedyes. His aspect would remedy all our anger, as the brazen serpent cured the plagues of Israel. This facred sish would cause a Calme wheresoeuer it rested, and the presence of his aspect would banish tempests: but since passion so clowdeth our reason, let vs apply remedyes more obvious against the motions of anger.

Politique Remedies to appease such as are angry.

SECTION V.

NGER being a lealous passion euer grownded vpon the opinion of contempt, ought to be handled with much industry, and dexterity. There are some who very soone are cured by ioy, by the meeting of lighthearted people, and by some pleasing and vnexpected

Rigordus.

accident. This notably appeared at the Coronation of Philip Augultus, where there was a prodigious confluence of many people, who out of curiofity excessively flocking thither, much hindered the Ceremony. A certaine Captaine troubled to see this disorder, was defirous to remedy it, ceasing not to cry out, and thunder with a lowd voyce to them to be quiet, but the earnestnes of those that thronged had no eares for Thunders; which made him being much insensed with anger, to throw a cudgell he had in his hand at the heads of fuch as, were the most varuly; and this cudgell being not well directed, lighted upon three lampes of Christall hanging right ouer the King and Queenees heads, which breaking, the oyle aboundantly powred downe vpon them. All there present were troubled at an act so temerarious; but the pleasure of the fight put off their anger. The King with the Queene his wife instead of being oftended, laughed hearlyty; feing themselues so throughly besmeared: and a Doctour thereupon inferring, that it was a good prefage, and that it signifyed aboundance of vnction, both of honours, and prosperities, which should overflow in their sacred perfons, they had no power to be angry out of the Imagination of glory which dryeth vp the roote of this passion. Verily there is no better a remedy to appeale such as are chollerique, then to flatter them with honour, and submission: which likewise was to be seene in that which happened in the person of Carloman. He was a vertuous religious man, brother of King Pepin; who had buryed himfelfe in humility, that he might couragiously renounce all the greatnesse, wherevnto he by birth was called. It fell out, that being in a Monastery of Italy, not discouering himselfe; he begged he might serue in the Kitchin, which was graunted him: But the Collerique cooke, seing him to do some what, contrary to his liking

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liking (not contented to vie him harshly in wordes) with much indignity strake him. But there being not any thing, which more vexeth a generous spirit, then to see him ill treated whom he most loueth, Carlomans companion who was prefent, not remembring himselfe to be a religious man, entreth into a violent anger, and sodainly taketh a peftle, and throwes it at the cookes head to reuenge the good father, who bare this affront with incredible generofity.

But so soone as this his companion had declared his extraction, and related all which had happened : the whole conuent fell at his feete who was affronted; and begged pardon of him. Where were to be seene fundry fortes of passions. Some of indignation, other of compassion, the rest of Reuerence: But Carloman thought it a thing intollerable, to see himselfe honoured in such a manner, whilst his Companion laughed beholding the Cooke beaten, and the submiss fions yielded to his Prince.

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There are other, who feeing their frends much incenfed, faigne to take their part, and seeme angry with them; saying, this wicked fellow must at leisure be chastised, to render his punishment the more exemplar. Meane while they give time, and expect the returne of reason, and then they perswade the contrary. Many also haue in apparence pretended feare, to flatter the anger of great ones, who take pleafure to render themselues awfull in this passion, as did Agrippa towards the Emperour Caligula.

Morall Remedyes against the same Passion.

SECTION VI.

WILL descend into more particulars against the three More particular kindes of choller, which we infinuated. As for the first, remedyes against which consistes in that hastinesse, and heate of liver, the three sortes of which consistes in matters of anger. that breakes forth in motions somewhat inordinate. First, I say, God is offended to see persons who make

profession of a life more pure, and whose soule verily is not bad, to be perpetually upon the extrauagancyes of passions unworthy of a well composed spirit. Besides it causeth a notable detriment to our repose. For by being often angry, our gall encreaseth (as Philosophers observe) and the encrease of gall maketh vs the more anxious, wayward, and yrksome to our selues.

The onely meanes to amend, and correct your felfe, is to reprefent the hurt this passion bringeth, by depreuing you of wisdome, of iustice, Civility, concord, vertue, and of the splendor of the spirit of God. The way to lessen the opinion you have of being despiled; is, not lightly to believe tale-tellers, and to find reasons to excuse him who hath erred; not to be curious to know that, which

may displease you; To fortify your selfe in that side you find to be most feeble in you; auoyding objects which most ordinarily prouoke you; To liue with peaceable people; to shun cares, and troublesome affaires; to afford your selfe convenient sollaces; To extirpate petty Curiolityes, and false opinions, which you have of your fufficiency, in such fort that you imagine within your selfe that you ought to be vied with great respect, and that you should not fuffer, any diffrace eyther by word or deed, but that men and elements must contribute to your likings. Behold from whence your feauer proceedeth, & how you may handsomely remedy it. O soule, infinitely nice! It seemes you were bred in a box, in perfumed Cotton, and that you must endure nothing. Broth ouer much lalted, a Garment too straight, a mustachio ill turned vp, the creaking of a doore, the wind of a window, the least indiscretion of a seruant, putts you out of your selfe. What do you take your selfe to be? you believe those flatterers who say. Do you suffer this? you measure not your selfe by your quality; & yet Kings and Queenes, and the Monarchs of the earth haue endured, and daily do endure many fleight oppositions with great tranquility: & you filly worme of the earth, turne against God, when he permitteth, any thing to happen contrary to your liking. Frame vnto your selfe a life simple, and free from affectations, take away your wantonnesse, your pleasures, and petty peevishnes. Choller is engendreth by ouermuch travoluptatibus ge- curiofityes of spirit: stifle them, and you immediately extinguish it. Know neratur, & volup that to quarrell with an equall is hazardous, with an inferiour is Copilur. Seneca de Contemptuous, and with a Superiour is foolish. Set before you the Maxime of Pirrhus that great Maister of Fence, who sayd this pasfion was a Trouble-Trade, and that whilest you continue the same humour, you shall be vnable for all good emploiments. Do as the Epictetus apud braue Philosopher Agrippinus of whom Epictetus makes men; tion, who perceiuing that when any misfortune befell him, he thereby became halty and chollerique. What is this (faith he) I play the slave where I should play the Monarch. O misfortunes! I will deceine you. Thereupon he wrot the praises of euery euil which might happen against his will. If a calumny, the prayle of the profit calumny brought. If an Exile, the prayle of exile. If a quartaine Ague, the praise of the Quartaine ague. And by this meanes he came to such a height of Tranquillity, that so soone as a fresh mischieffe affayled him, he met it with a smiling countenance, and said, God be prayled, behold the way of my excercife.

And you who are a child of light, fed with the body and bloud of your maister! for Heauen, and the company of Angels, you cannot fay (when some litle inconvenience be falleth you) praysed be Iesus: Behold heere how the good purpose I have made of patience is excersized. And then if you feele any rebellion, Take heed you shew it not eyther by wordes or outward fignes, but get you and lodge at the figne of filence, where the hauen of Tranquil-

Seneca de Ira. Ira 1. 1. C. 14. In a perturbat artes.

Agripinus. Stobæum.

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lity is. Do as those that are ill of the falling ficknesse, who retire at the approach of their fitts, that they may not let any things vncomely appeare. Say. Blessed be our Lord God, who teacheth my handes Deus meus, qui doto fight, and frameth my fingers to warre. The Hebrew hath it. Blesed cet manus meas ad be our Lord, who is my rock. To shew you that God, if you endeuour mees ad belium. to vanquish your passions, will place you vpon the holy rock of Pal. 143. Tranquillity, from whence he in his immutability beholdeth the Benedictus Dominus motion of all ages. Take a good frend, a faithfull companion who may divert your passion in its first fit, who may admonish you, Stabilique manens and playon Dauids harpe to drive away this divell of mad Saul, and take you from the occasions of hurt.

The fecond remedy for fuch as long chew on their choller, and dy. entertaine auersions irreconciliable, is, that It were good to ponder, and consider the wordes of Cassian. Let vs perswade our selues quam ticere nobis that whilft we are angry, It is not permited vs to pray unto God, and to fundere preces ad present him our prayers, let vs take each day to be our last, and let vs not Deum, quotidie crethinke that for being chast and continent, for having for saken the pleasu-migratu vos, nibilres of the world, and despised riches, for macerating our bodies with fa-que, nobis continenflings, watchings, and labours, much is due to vs , if at the end of the rec-abrenunciatione fakoning it be found we cary hatred, and anger in our hearts, That alone cultatum, nibil diis sufficient to condemne vs to eternall punishments, by the sentence of him, nibilieiuniorum, viwho shall judge the whole world.

Take not this as my faying, but take it as an oracle which that conferendum, quibus great man hath collected from many holy men of his age. When folam & odium ab you keepe in your heart some hatred against your neighbour, you universitatis indice do a notable wrong to your soule. For first, what have we more suntur aterna. fweete, more mercifull then aultars ? There we should feeke for Caffian. 1. 8. c. 21. mercy, if God had banished it from all the partes of the world; and de Institutis Reyet whilst you deferre reconciliation with your enemy, you deprine your felfe of the right of aultars : and if you still have some sparke of Christianity, as often as you approach to them you heare the voice of the sonne of God, who speaketh to you in the bottome of your heart, and saith these wordes of the Ghospell. Go Vade print recon-First of all and reconcile your selfe to your brother, and then you shall come tune veniens offeres to offer your sacrifice of the aultar. By despising these wordes of our munus tuum. Sauiour and going on, you commit a new facriledge, by recoyling back, and anoyding the aultar, and facrifice, you fly from pardon, and life. And then in what a state are you? what necessity is there that for sparing a good word, you must perpetually live, eyther a facrilegious, or an excommunicate person?

Lastly you must thinke you are not immortall, the very moment The third remewhich is now in your hands you must divide it with death, even dy. the fun (which you to day have feene to rife out of his couch) before his fetting may fee you in your Tombe. Moreouer know that should you all your life time have preserved an inviolable virginity, should you have built a thousand hospitalls, and spend your whole X 3

The fecond reme-

Cogitemus nequagiliarum laboribus

whole estate in entertaining of the poore, should you have lived in Hayre-cloth, among thornes, and in great abstinencyes; if you into the other world carry a dramme of resolued, and determinate hatred of a neighbour, with vnwillingnes to heare any wordes of reconciliation; all which may be in you of vertue or merit, will nothing auaile you; your lot shall be with reprobate foules, and diuels. O God! what a sentence? what a Decree? what a punishment? and who would now purpolely cherish hatred against his neighbour, vnleffe he had loft all Reason, all sense, and discretion? Let vs conclude with the third remedy, against the furious and bloudy, who are not content to fume; but like vnto Etna do throw forth their all enflamed bowels: nor are euer satiated but with outrages and humane bloud. This is it which makes vs to behold the goodly duells which have in all times beene the profession of servile soules, of fooles, or madmen. There we see men, be witched with a curled and damnable opinion, feeking vpon the least iniury to require reparations sealed with humane bloud, to engage seconds to make them complices of their crime, and companions of their mifery; to fend challenges many times by pages apparelled like women, then to cutt anothers throte with horrible fury : to dragge a long chayne of allies, to make a pitchd battaile of a fingle combat, and mothers and wives in the meane time to tremble in expectation of the issue of this butchery. Some sleight fellow, who hath a foule miferably shallow and base, to couer his cowardise, and acquire reputation, will wash his impurity in humane bloud. It is not courage which puts him forward, he who would behold him a litle in the busynesse, should see him ready to swoone, to waxe pale and tremble. If he would follow his owne nature he would fly a hundred leagues off, and neuer looke behind him, but for a litle vanity that Hacksters may praise him, and say he hath fought a duell, he tormenteth his mind, and especially when he is among pottes and glasses he shewes himselfe valiant. Ah Rodomont) Is this your busynesse? you cannot speake, but you must menace to flash a man? Bloudy beast where have you learnt this, but in the schoole of Furyes and diuels? And do not say, he hath put an affront vpon me. What affront? a cold countenance, a harsh word, a piece of foppery, which you would neuer haue taken notice of, had you not beene void of the reason of an honest man. None would affront you, were not you your owne affront, behold the roote of all these enflamed angers. And he who will give remedy to them, must cutt them off in his imagined contempt, where indeed there is none, and therefore it is fit he retyre to the hauen of silence, and lessen what he may in his imagination, the injury which he thinkes he hath receyued : when you shall haue well weighed it, you

Multos absoluemus, will find, that you of a fly haue made an elephant. The true meanes dicare quamirasci. to forgine all the world, and to pardon it, is to indge of offences, before we senee. 3. deira.c. be angry. There are offences which we should laugh at, other which

we at least should differre, and some we should speedily pardon. If this stay you not, at least thinke vpon the end, and say. Behold a quarrell, which begins to be enkindled, there is nothing wanting, but a poore word, fayre, and aduited, yea verily but meere filence, to give remedy thereto. If I augment it, in stead of lessening it, I do put fire to dry wood, which will make a terrible hauock, to consume me first. I must be a homicide, or a sacrifice to death, or Terminum etiam line in brawles, quarrells, and eternall divitions, which will in-marinis fluctions at volue parents, children, brothers, cousins, and a whole posterity. cator descriptioner-Behold the goodly fruit which brulish anger bringeth. Since I can da mai u exigua fepreuent all this by a litle discretion and patience, am I such an intereapedo el fireenemy of my owne good as willingly to seeke my proper ruine. Primere iram uon The lea is tempestuous, but there needds but a litle fand to represse indignation have menit, and when it hath made all its menaces which feemed ready to re mil vitra pur an fwallow all the world, it retyres back, contenting it felfe onely to offers. Simocatte

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Behold, if you have eyes the goodly gaine which Aman made of The direful examhis anger, and how feeking to remedy an affront, he transfyxed ple of Aman, himfelfe with attraction. More declared to the corahimselfe with eternal misery. Mardocheus, whom he accounted a ged who are, at a begger had not faluted him at his entrance into the Kings pallace, little, offended. for which he must be reuenged. His reason suggested to him, he was a man of no worth, why wilt thou take notice of him? No I will destroy him. What, for not faluting thee? He is a lew by nation; and peraduenture he hath feene on thy garments the figures of the Persian Gods embrodered, and dares not bend his knee, least it might be thought he gaue this honour to thy Gods; and he should be esteemed an Idolater. It is no matter; I am resolued to ruine him. If thou be gone so farre, Take then the head of the culpable, and pardon all the rest, who are innocent. No, I will destroy him with all his race. See, I have in my hand the Kings fignet ring, and I go to dispatch letters through out all the Prouinces, that all the lewes may be flaine, which shall be found on fuch, a prefixed day. O God! what a flaughter, for the denyal of a filly falutation, to make choller swimme in the teares of so many widdowes and orphans, in the murther of so many mortals, in the bloud of so many Prouinces. Dost thou thinke, there is not a God in heaven to take vengeance vpon such torturing crueltyes? God may do what he pleaseth. But I must be reuenged, my wife, and my frends aduise me so. Alas! vnhappy wretch! He was then, contriuing his direfull dessigne, when the vengeance of God fell vpon his head. Behold him difgraced, loft, and shamefully fupplanted by a woman; comming to the pallace of the King his Maister, he heard the roaring of a lyon, which said, Take him away, when instantly behold he was hanged on a gallowes fifty Cubits high, which he had caused to be prepared for his enemy, his ten male children were made the companions of his punishment, and

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his whole race was destroyed. O God of Iustice! what Thunders, and what Tempests fall vpon men of anger, bloud, and revenge? O God of the patient, and eternall mirrour of patience! may my soule for euer avoyd these three regions of gall, hatred, and sury, to become a Mistresse ouer its Passions which have hitherto tormented it. And may itarriue in that fortunate Iland, where divine Tranquility dwelleth. May it enter into thy Temple, and may the eternall odours of the sacrifice of reconciliation, of mercy, and propitiation mount vp to thy throne, which thou taughtest vs vpon Caluary, in the bitter and sharpe dolours of thy body, amidst the sorow of heaven, the darknesse of the sun, the opening of sepulchers, the breaking of stones, the essuion of thy bloud, and the desolation of thy Soule.



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h



THE TIRTEENTH TREATISE OF ENVY AND IEALOVSY.

The Picture thereof.

SECTION I.



ATHIAS Vienna, in the piece of worke which The picture of he confesseth to have carefully laboured the Enuy. space of thirty yeares to make a present thereof to Pope Iohn the two and twenteth, giveth vs a picture of Enuy, when he depainteth it borne on a Dragon, with a Coate-armour writhed all ouer with serpents, a Helmet on its head figu-

red with Bee-hiues, to fignify, that the Enuious like vnto Bees cary sharpe, and sweete; and a Target all ouer pourtrayed with Battes enemyes of light, as is that, which beareth it. Should I amply dilate my felfe vpon his conceyts, fetting afide all the inuentions of Poets, and Painters vpon this subject; I would place it, not in the defertes of Lybia, where the Sun onely shineth on fandes, and rockes, but in the midst of vertues; because such are the objects of Enuy. I would give it a fierce ey, a Countenance spitefull, and dusky: what is more fad, and direfull? I would paint it fuckingh the heads of Aspicks for its ordinary repast, since so, holy Iob describeth wickednesse, nor should I be deceyued, it living caput aspidum suon poyson. I would fet two companions by its sides which saint get. Iob. 10, 16. Bonauenture giueth it the one whereof is called Oola, & the other S. Bonauent, in Oliba: the one (faith he) fignifyeth the fadnesse which Enuy dizta. hath at the prosperity of an other; The other the ignominious loy it conceyueth vpon other mens disasters. I would make it dine,

and supp by candle-light, But they should be serpentine lightes, whereof the same Doctor maketh mention, which cause strawes to feeme like vnto serpents: so the sleight imperfections of men, which are but strawes, are by the enuious esteemed the malices of a serpent. I would have Trueth present a Tortch before its eyes, to dazle those infernall lightes : but the miscreant should turne its face to the other side, for it hateth all which is true, and solid. I would make vertue appeare before it with a braunche of palme in hand: but this caytiue should vomit vp frogges, to marre this braue monument of worth, according to the ingenious modell, which Cypselus giueth vs. Verily, the wordes of the Enuious are so many frogges, which on all sides besiege the benignityes of vertue. I would paint rownd about it scritch owles, and Hyennaes, and all maner of maligne creatures. One cannot do too much to expresse the malice of it. Laftly, I would make it to feed on it selfe, as the beast of Martreas the enchaunter, and that it should rise againe out of its bloud, and woundes, euer ready for new Torments. For doth not this infamous passion ordinarily do so?

The Definition of Enuy, its seuerall kindes, and first of Iealousy.

SECTION II.

Definition of Enuy.

First degree of the Enuious. Genel. 30.

Damibi libros alioqui moriar.

VT let vs leave this pourtraid and tell you, that Enuey (which is a forow one hath for the good of his like, thinking it to be prejudicial to his owne ends jeuer fince by the malice of our enemy it entred into the world, hath many officers, and seruitors, who not with-

standing are not alike euill. I see in this Picture some like Rachel, who feeing herfelfe barren, and her fifter Lia very fruitfull, would not really cut the throte of her fifters children, but onely with much earnestnes desired to have issue, and for that cause she sayd to 5. Thom. 2.2. q. her. husband the Patriarch Iacob, give me children, or let me dy with grieffe; many) faith faint Thomas) are in this degree, which properly is lealoufy; for they are pensiue, comparing their want, and imperfections with the plenty, and perfections of other: to fee themselues reduced to that condition, albeit they have no purpose to prejudice the prosperity they behold in an other, and such are not the worst. In this ranke are many old folkes who enuy the graces, pleafures, and good fuccesses of young people : many men painfull and litle prosperous, who are troubled at the great felicities of their likes: many merchants, and handy-crafts men, many women and maydes; who are vexed with some discontent, when

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they fet the bewty, gracefull cariage, gentile behauiour, estimation, and account wherein their companions are: and other also are troubled to observe in them, wit, devotion, and more vertue then they could wish. Other honour these faire partes but thy world that those who have them were wholy at their dispose, without having recourse to any other.

The great loue which many haue towards themselues, and the louiyes. defire they shew of coueting to be in all things the onely of their kind, are the feeds of infinite many iealoufyes. So we fee old Captaines, who having beene eminent in a thousand occasions, and having bred, and rayled to themselves a flourishing reputation out of a world of labours, and in a very long Course of yeares, are itung to the quick when they heare speach of some new prowesses of young people, daring and fortunate, who find out short wayes to hasten to the Temple of honour, and do in litle time that which other could not with much paine, industry, seruice, and Toyle. This afflicteth the hearts of men experienced; to whom it then feemes that this new-come-man is borne, as a worme in wood to gnaw and wither vp, the lawrells whence they hoped to gather immortall crownes.

This passion very often assaileth Prelates, Princes souueraigne, Monarcks : and by how much the dignity is exalted, so much the lealousy for homore the fire of Iealousy therein findes matter, and bayte. A man nours & dignities. who beholdeth himselfe on a Throne, in the most supreme glitters of glory, who feeth so many powers to bow under his feete; who is the God of battailes, of warre, of peace, life, and of death; the diftributour of fortunes, the arbitratour of differencyes; who makes himselfe an avenging Mars, and the pacifyer of mindes, when he pleafeth; who marcheth enuironed with lightnings of armes, who fendeth thunders and tempests, and calme agre in the midst of stormes; cannot endure a Companion in this dignity. The least suspicions cause woundes in the mind, which are many times wayted on by anger, poylon, fury, and massacres. Bloud and affinity is not therein acknowledged, is not affured : vertue hath no credit; Parents will haue no children, how perfect so euer, yea euen those who are worne with old age, borow vermilion to paint their faces, and still thinke themselues young enough to commaund.

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Diademes, and scepters run the like hazard, and they have but one desire in the midst of authority, which is to reserve the appeales of death to themselues, & neuer to leaue the places voyd, which they have once replenished. This poylon creepeth into Ecclefiafti- Learned men fubques, into Priests, Religious, Graduates, into the learned, into Do-ietto Icalousy. ctours, and Preachers, who are willing to beare fway in letters, in Eloquence, and chayres, and to have none to argue their supereminency: and when some one out-stripps the Course of his yeares by the lustre of his wit, and in the beginning stands in high esteeme,

Icalouly goeth to Aultars.

the old Gamesters cannot disgest it. Maisters spare not to lessen the credit of their schollers. Fowntaine-head envy riuolets, and the sun his proper rayes, especially when some barbarous applause of people of flender judgment, and litle wit giueth excessive prayle to a young man, who discouereth more wind and oftent in braue vndertakings, then capacity. This frenzy endeuours to infinuate it felf into aultars, into Tribunals of pennance, where, without touch. ing so many deferuing men, who worthily acquit thefelues therein, there are some, who are more jealous of their spirituall daughters, then the most passionate husbands of their wives. It seemes to some, that now-a dayes to have a notable penitent is to possesse a piece of land that yields a good revenew, or a fatt Abbacy; and that they must have a perpetuall Title to it. It is cunning deceit to blind their eies, to captive them, to ty them to a confession seate with an indiffoluble chayne, not to permit them conference, nor commerce with any, which may let them fee their bondage, to be offended if they chaunge Confessour, to throw out complaints and to make it to be accounted as if it were a sinne of adultery. God forbid fuch a folly euer enter into a generous mind, and vnworthily profane the fanctuary. It is very certaine, that all good directors imitate the sea which receyueth rivers into its bosome, without asking from whence they come, or what countrey they passed through, and when they came from thence? nay fo farre is it from being displeased, that it, hath not any feeling of it, this being not able to cause any diminution of its greatnesse: so, a good spirituall Father leaueth all the foules he directeth, not in exorbitant liberty, but in a discreet permission, to go, to come, to absent themselues; to returne according as it shall be most fit for their commodity, and spirituall advauncement. He neyther feeles them almost to come neare him, or retire from him, so litle is his mind busyed in the distinguishment of persons.

Icaloufy in mariage.

The icaloufy of

One may heare add the iealouly of vnfortunate mariages, althoug (to fay truely) it is an effect of the pattion of loue. I am not ignorant that great personages and learned writers have thought, that Iealoufy proceeded not at all from love, because love is obsemariages, which that lealouly proceeded not at all from love, because love is obse-may hold the first quious, and readily taketh the tincture of the affections of the thing place among the beloued, which the passion of Ialousy doth not, thwarting the most innocent inclinations of a creature, and framing suspitions vpon actions. But it is easy to answere to this objection, and to say, that neuer hath any one of vnderstanding had the opinion, that iealousy might proceed from a generous, and well rectifyed loue, and neuerthelesse it followeth not that it doth not proceed from a love of concupifcence, bad, and inordinate. For it is very reasonable, the definition of S. Thomas stand good, as being the most iudicious, who fayd that lealoufy is nothing els, but loue impatient of a Corriuall. And it is to no purpole to fay, that there are many iealous hulbands to be found, who not with standing loue not their wives. For

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Definition of Icaloufy according to S. Thomas.

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For if their passion be without loue, it is not properly Icalousy, but malignity, & Enuy; because they enuy them the sweetnesse of conuerlation, the good & honour they might deriue from the honest couerlation of persons of merit, & do ressemble the dogg who eates no hay nor luffereth the Oxe to come neare it. The envious man canot endure it, out of the hatred he hath of anothers cotentment, and the lealous cannot luffer it through the ouer much loue he beareth to himfelf, perpetually fearing least communication of loue may not tend to the diminution of the good he possesseth, or preteds to haue right to possesse. This passion ordinarily is framed out of a dull feauer of indifcreete loue; and taketh its originall in mindes too louly is framed. greatly in loue with themselues, greedy, weake, and interested; vpon one fide they have a most strong imagination of the excellency of the thing beloued which they excessively affect; on the other a certaine distrust of their owne small capacity, and of the vncertainty of loue, which makes them perpetually to apprehend the to see the description dogs. loffe of that which they love. A lover (in Plato) feing the creature , so transitional he most loued, did vie to behold the starres; wished he were heaven tises CARTE to looke on her with as many eyes as there were starres. These eyes log. G. zc. in my opinion, would be very proper for good loue; but Iealoufy is a monster with a hundred eyes which are enkindled with certaine flames like to those of hell; darke, and mischieuous. And besides, it hath very many eares continually harkening, and receyuing all which any one will powre into them. Its loues are rages, benefits realouty. fnares, thoughts crimes; wordes outrages, desfignes follyes, and euents tragedies. So soone as it obserueth in the things beloued the least inclination to an other, suspitions are framed, distrusts, and giddy fantasies in a man who would willingly number his wifes hayres on her head, for feare least she should haue layd a part some of them to give them to a louer. And if these suspitions be fortifyed by some ill accident, or some reportes of a venemous tongue, then do we fee anger, anxiety, fury, & despaire to come forward, which many times runne to fire and bloud, to precipices and halters. What is more vgly, or monstrous then this passion? Thinke you not you fee the pill of the Abysse, where of saint Iohn Compared to the speaketh in his apocalipse, when he saith, That the pit of the Abyse pitothe Abyse. is open and the smoke comes out of it as from a great furnace, wherewith Et aperuis putcum the sun is darkned, and in the midst of this smoke straunge grashoppers are sumus putei, sicut seene, which wast and consume, all that is verdant. What is the pit of the fornacis magne, & Abiffe, but Iealoufy? And what are those smokes, but its suspitions? observatus est fot, and what is the darkned fun, but Reason all ouer oppressed by pasteri, & de suno pution? and what are those grashoppers, but the euill effects of cruell tei exierum tocuffe Iealoufy, which ouer runneth man-kind? Ah! How many inno-Apocalyp. 9. 1. cent Ladies haue beene wounded by this monster in their honour, more pretious with them then life! Ah! How many milerable Viues have ferued for victimes to the fury of enraged husbands, who have thrust a sword through the moity of their owne flesh to

Out of what Ica-

Description of

fatisfy their barbarous Tyranny! Our eyes are stall moystned with this bloud, and our mindes cannot speake of it but with horror. All the Iealousyes men entertaine for the goods, and persons of the world, haue this proper, that they presently make their deformity appeare in the disorder of sundry passions which tosse, and turmoyle them.

The hanock it mahes in the heart.

Who could see a iealous heart, should behold a huge swarme of distrustes, and suspitions, which issue thence as spirits of Hell, and hasten to whisper in its eare; She becommeth coole in loue. She was in such a place to watch an oppertunity to see such an one. If she be simple, she dissembles; if she be prudent she is cunning; if she be pensiue, she contriueth plotts; if she be lightsome, she figureth fruition to her selfe. Neuer did a more detestable plage come out of the Abisse to trouble the peace of mariages; neuer was any thing seene so vniust, neuer any thing so cruell. An innocent creature who abhorreth sinne as hell, sees her selfe wounded in reputation, more deare to her then life, transsixed with mortall arrowes all couered ouer with ordure and bloud in the soule of a passionate man: afterward this vnhappinesse stretching farther, first silleth the house with division, then the neighbours with curiosity, and the whole Citty with a Tale which trotteth on Tongue s.

Many times they passe from sport to actions tragicall, direfull, and diabolicall. It hath happened that Iealous women running vp and downe the streetes and fields, to discouer their husbands loues, haue beene torne in pieces by wild beaftes : and husbands haue beenehanged and strangled for having sought by infamous wayes into the secret of confession. Many times banishments, and murders have followed which have put all into combustion : witnesse Theodolius his apple, and Mariamne, of whom I have spoken very amply, in the first volume of this Booke. It is vndoubted, that a husband makes his wife loyall, by accounting her fuch, and that he who suspecteth euill in an innocent crerture, gives her occasion of sinne. Neuer doth a generous husband sleightly fall into these weaknesses. Women also are most invirious when they give cause of suspition by a licentious life which striketh the vnderstanding of the most stupid man. It is to cast oyle into the flame, and to wish it may not burne, when one in all occasions caryeth berfelfe ill, and cannot endure suspicions, which ordinarily waite on actions too free, as the shadow on the body. And that which is more insupportable is, that certaine women chast enough in their conscience, will needs many times appeare libertines to encrease the destrusts of a husband, & to hold his soule in a Hell of Tormets;

A woman is ill aduised to complaine of the iealousy of her husband when she thinkes it sufficeth to have a Husband for the Sacrament, and a frend for her owne liking, and so that she preserve her selfe from the extremity of Insamy, that all is permitted her

when they should by all wayes endeuout to divert his Iealoufyes.

Aduise to women.

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in wedlock. When the imagines it a decent thing to be alone, and in the obscurity of darknesse with men who are not reputed Angel-Raphaels, guardians of chaftity, to roame and run vp and downe the streetes, orchards, and gardens, to hearken after appointments, walkes, and iunketings, to receyue and write loue-letters, to be quaint, and to desire to be esteemed such; to serue others in their humours, and to wish to be alike serued; to weare a wanton garment, to be bare breafted, to talke freely, to live wantonly, to despile all that is said, to follow her owne pleasure. Doth not all this tend to profittution of honour, and to Shipwrack of chastity?

Two other braunches of this stock, which are Indignation, and malitious enuy, with Calumny its companion.

SECTION III.

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VT let vs lay afide, that which concerneth the iealou- Two other forts fies of mariage. There are other plunged in this paf- of the envious Insion, who have a perpetuall indignation to see those dignation. to prosper, who are really wicked, or whom they in August. in Pfal.

their thoughtes have imagine to be fuch. They would 91. willingly call God in question, and see not (to speake with saint Augustine) that the fish which they esteeme happy in the bayte, hath the hooke already in his throate. I behold other who afflict themselues, and are viquiet, not for these considerations, which were more tollerable : but onely because they are surpassed by others, eyther in wit, in Industry, in bewty, or in estate, desirous out of an irregular appetite of proper excellency, and most palpable ambition; to stand in all, transcendently conspicuous, to the preiudice, and abasement of other : and such enuy, (faith the most eminent of Doctours) is one of the most perfect, and absolute; and is ordinarily to be found among concurrencyes of age, of fortune, and profession. We see other, who are not content with simple thoughts, but thrust their passion forward to wretched effects; and I observe that these are disposed to eaill by divers motives. Some haue a darke and clowdy enuy, as the Phillistines, who went and fecretly filled the pitts with earth, which the Patriarch Abraham had made with much labour for the benefit of many. So we behold of them, who filently seeke to frame obstacles against all the good workes which they observe to be begun, casting the stone of scadall as much as they can, then pulling back the arme which threw it. Other are possessed with a furious & fantastique enuy, as that of Saul, who letting himselfe loose to the extrauagancies of his maligne spirit, sought to transfixe Dauid with his launce, and to the wall when he for his recreation playd on the harpe . fo we fee mischieuous soules, who out of a trasportation of frenzy do brutish

acts against such as wish them well. Other have a determinate enuy, and a formall habitude, which proceedeth to rage, to glut themselues in bloud, and massacres; such was that of Iosephs brothers, and of Cain, who embrewed his hands in the bloud of Abell,

out of the lealouly of a facrifice.

Lucianus. The picture of Slaunder.

It seldome happens, but that this fury concludeth in some execrable Tragedy. At least it hath calumny for a perpetuall companion, which is a hideous monster, whose picture aunciently Apelles drew. He figureth it vnto vs, as a woman, for it is a feminine vice) to skirmish with the Tongue in the want of courage, and vertue. It hath by its sides two wayting women (where of the one is called Surprizall, and the other Deceyt, because these are the two vices which make Calumny prevaile, the one furprizing credulous spirits, the other sofisticating, and disguizing Tructh. It is very curiously decked, and pranked vp, for who would not abhorre it, if it had not some exterior attractive to surprize the vnwary? it neuerthelesse shewes in its countenance passion and rage; for it is as hard to hide loue and hatred, as a Cough or fire. It holdes in one handa Tortch, like that of the Furies, and who hath not heard that Lipfius de talum- a great personage called it the Phaeton of the world, because it letts all a-fire, and in combustion? with the other hand she catcheth a poore man by the hayre, as if she were ready to strangle him, and albeit he implore heaven and earth to his ayd, there is not any one to deliuer him out of the hands of this murtheresse. These are the effects of the tyranny of this passion. Before it marcheth a vast fellow, dry, frightfull, and leane, whose eies are sharpe. He is Enuies Agent; and the inseperable Companion of slaunder. On the right hand is seene a man with great eares; such as were Midasses, who makes a shew to receyue this impostresse with open armes. Ignorance, and suspition seeing the disposition, and inclinations he hath, do put a yoke about his neck, and lead him by the nose. Behold iust so they are composed who readily heare Detractions. They for the most part are open eared to receyue all powred in, but otherwise, suspitious, and ignorant. Lastly repentance commeth behind, all mourning, and ill cladd, faying, what have we done? This creature was innocent; & then with a finger sheweth Trueth, which in the Euening presenteth her selfe to enlighten darknesse. It is the misery of humane things, that one neuer almost repenteth a wickednsse, but when it is remedylesse. Nothing may be added to the conceit of this excellent Painter, fo happily he hath hitt it. I will onely fay, that if you defire to know the officers, and inferior ministers of this Tyrannicall passion, they, are not all equall in qualities, or vices, I find three principall orders of them.

Diners degrees of Calumpiatours.

The first is of those who slaunder of purpose to vilify the actions of others, & to weaken their reputation, whither they be disposed, thereto by some motive of pride, which cannot endure any thing

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eminent but it-felfe, or through some lealouly, as it happeneth in concurrencies of professions, and conditions, or out of some pretention of interest. These are not gone so farre yet as to black slauder. For they do not report any criminall matters, but côtent themselues to fall vpon some defects, some times slight, and sometimes fufficiently apparant. Yea they seeme to be referred in matter of flaunder. For they do as the spyes of the land of promise, who first told its bewties, and fingularities, before they mentioned its Moniters. They lick the perion before they bite, they know the number of his vertues and perfections, as if they had vndertaken to make a Panigirique of them, faying this man is witty, is lober, is temperate, is Iuit, and other fuch like; neuerthelesse there is alwayes a conclution, which in the end marres all. You fee likewife of this fort, who couer the prayles of another vnder a fad filence, others who ascribe to chaunce, that which was out of vertue, other who by comparison of excellent men extenuate the acts of him whom they would blame; others who punctually decipher all the defects of a good action, others who fay they have great compassion of his imperfections of whom they speake, and would have supplyed them at their owne charge, if it were in their power. To conclude all fuch have some honest cloke for their passion.

The fecond order is much more daungerous; for it comprehendeth those who publiquely, and confidently speake of defects not common, and incident, but important, and notable. So you find an infinite number of them in the world, who seeme to have studyed the lives, the estates, the familities and genealogies of a whole Citty, & as nothing can exempt it-selfe from the curiosity of their

eyes, so no one escapeth the poyson of their Tongues.

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The third order is that of the deuil, the Father of Calumniatours, and contayneth such as invent mischieffes and crimes with difamatory libells, to brand the reputation of persons most innocent, and many times very vertuous. And as it is faid, that the Inke of the Cuttle Fish powred into lampes maketh the brauest pieces of painting to be seene with horrour; so these wicked tongues, when they have cast their poyson vpon the lights, of a life the most innocent, make it appeare with hideous deformities. One cannot fay how. damnable this vice is, for it proceedeth from a source of Hell to ruine, and extirpate all the members of humane fociety, & if there be a disorder, which deserueth that all men detest it, and by common consent make warre against it, This stands in the first place. Such as forge calumnyes are extremely detestable; but those who lend their cares to receive them, and do easily believe all which is suggested to their credulity, against the same persons whom they have loued, without hearing their instification, grieuously offend the diuine Maiesty, and shew they have litle judgement and much wilfulnesse. An eare very hard to euill reports, is needfull in a time when the tongue is so foft, & streaming in an ouerflow of wordes.

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Humane Remedies of Enuy.

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SECTION IIII.

F you at this present seeke for humane remedies

Humaneremedies againft Enuy.

which may be applied against the poysonous passion of Enuy, and lealoufy; I can then tell you that this euill layes hold very often by the eies, and that it is expedient to guard them with a carefull heed, and to divert them what one may from objects which are of power to excite many inordinate motiues in the foule in this kind. To what purpole is it to be so curious in the affaires of one, towards whom you have no affection; fince by vnderstanding his prosperities, you very often learne your owne disasters ? you tooke on his lands, his houses, his brauery, his pompe, his family, his alliance, his trends, and all that, entring into your heart through the curiofity of your eyes causeth therin fits of a lingering feauer, which wasts, and confumeth you. The amorous ey sucketh in a sweet poyson, and the enuious ey feeds it selfe with a venome which is full of bitternesse. It (peraduenture) expecteth, that beholding the partes of the person it hateth, it shall see the mischieffe it wisheth; but God permitts, it there to find what least it would, and that those envenomed aspects serue for a Torment to the soule.

S. Gregory Nyssen in the life of Moyses, saith it ressembleth Gregorius Niff. in the vultur whom Carrions nourish, and perfumes kill. All the euill it meeteth, prepareth a refection of Serpents for its mind,

and all the good, afflicteth it to death.

Accustome not your selfe likewise easily to believe those Taletellers, who to gaine your good liking by base seruitude, relate the vices, and disasters of the party whom you enuy : for, that much Prosper. 1. 1. de avayles to foment your passion. Prosper hath sagely faid, that the vita contemplat. enuious are ready to believe all the euills in the world which the tongue of a complayning spirit telleth them, toutching the misomne malum quod happs of fuch as they hate, and if any one by chaunce, not knowing mendax famacita their disease, happen to speake good of them, they sufficiently feraiter ei qui illud Witnesse by their cotradiction, that they believe not what they fay.

Secondly, it is very be hooffull incessantly to labour in the morbare voluerit con tification of pride, and the exorbitant appetite of ones owne proper excellency, as being the principall roote of the passion of Enuy, as affirmeth the fore-alleaged authour; saying that as Sathan became

Non Superbia fin. enuious out of pride, and not prowd through enuy; we must in-Elui jamidie fair, sed ferre, pride is not the fruit of enuy, but enuy a sprowt of pride. The inuidia de superbe ambition, you have every where to have the highest place, to be Prosper. ibidem, in great esteeme, to possesse a pitty souneraignity in all fauours, neceffary

vita Mofis.

verum non effe pro-

necessarily makes you envious, and iealous; so that one cannot praise any body in your presence, but that this commendation instantly seemes to tend to the diminution of your reputation. Your heart bleeds at it and the bloud flyeth vp into your face, nature armes her selfe to beate back a good office, which a charitable tongue would render a person of merit, as is it were a great iniury, and a suit commenced against you. It is a signe you deserue litle prayse Multis abundat fince you cannot endure it in another. How would you be effec- virtue bus qui ailemed, fince you first of all betray your owne reputation, shewing "as amat. Vincetius Bellou, your selfe to be of so weake a judgment that one cannot speake a 8. s. lib. 4. c. 7. good word of another, but it ministers matter of an euil thought in you. Were you as rich in merits, as your mind figureth to you, you would no more be moued, when a good word is spoken of an other, then a man infinitely wealthy to give a small piece of coyne to a poore creature who were in want.

I add also a third remedy, that many have found to be very efficatious, which is to know, and much to esteeme the guists God hath given vs, to content our felues with what we are, and the flate the divine providence allotteth vs, without attempting on forraigne hopes, which would (perhaps) be great euills vnto vs. Paradifinebis ame-Saint Chryfologus faith, that enuy once thut vp Terrestriall Para- na fammeo cuitode dife with a fword of fire : but I may fay it daily stoppeth from vs feeinfre. the fources of many contentments, which would plentifully moyften all the partes of our life. That, many would be happy, if they could tell how to manure their fortune, could content themselues with their owne mediocrity, and take the felicities which Nature presenteth them, without being troubled at others. Miserable that they are, not knowing how to be happy, vnlesse an other be vnhappy! vnfortunate that they, are ! to forfake Roses which grow in their owne gardens, to haften to reape thornes in their Tailmonell tonum, neighbours. Tertulian writeth the Pagans in his time were fo en- Christianorum. raged against the Christians, that all their comforts seemed nothing to them in comparison of the pleasure they tooke to hate and torment them. This is the fury which many enuious now-a-daies practife. All their prosperities fade, all their ioyes languish, and all their good successes neuer are accomplished, whilst they see those to flourish, whom they persecute. It grieues them they are what they are, that God hath fixed them in a meane condition, and that they are not borne to be of those great Colossus, which shrinke and daily fall by the sole burthen of their weight. If they knew the black phantofmes of cares which leape on the topp of filuer pillers, and go athwart gilded marbles, to find out these pompous liues, who most commonly haue but the Barke of happinesse, they would every day a thousand times bleffe their condition : but this maligne ignorance which feeleth vp their eyes, makes them complaine of all, that, they should love, and caufeth them to love all they ought to complaine of.

Lastly, to remedy the bitings of Enuy, you must entertaine a spirit of loue, and correspondence, often representing vnto your felfe, that a man who loueth none but himselfe, and wholy lives to himselfe (not able to endure the prosperityes of another,) is a piece valolened from this great Vaiuerle, which altogether bendeth to the vnity of our sourcraigne God, who is one in Es. fence, and who gathereth all creatures into the vnion of his heart, What would this lealous man have, who is so desperately passionate concerning this creature? Doth he not well fee, that louing for inordinately he takes the course to be no longer loued by her, and loofeth all he defireth most, by the violence of defiring it? A woman out of a defire to be beloued, would not be tyrannized ouer. She wisheth love, not fury; fire of Seraphins, not of divels, These Courtships are offences to her: these suspitions, iniuries; these prohibitions, rigours; these solitudes, imprisonmets. How can she loue a man, who loues not any but himselfe? who will play a God in the world? who will fetter the freed of creatures, which is, the will; for which God himfelfe hath made neyther bands, nor chaynes? How can she affect an Argus, who obserueth her; who watcheth her, who reckoneth vp her wordes, who questeth at her thoughts, who prepareth racks of the mind for her in the most innocent pleasures? The sole consideration of the ruines and miferies, which enuy and lealoufy caufeth to themselues, were able to stay these exorbitancyes, were, it once well considered; but if these humane reasons seeme yet too weake, rayle your felfe to diuinc.

Dissine remedies drawne from the Benignity of God.

SECTION V.

Remedy by the confideration of the first modell.

God doth all by feeing, and by beeing feene. MAN! Behold for a first remedy, among all the diuine ones, thy first modell, and contemplate the benignity of God opposed to thy malice. It is an excellent thing to consider against an enuious ey, that God who will reforme vs to his likenesse, doth all the good to

the world, by simple seeing seene. For by seing, he giveth Essence, and Grace, and by being seene, he causeth Heaven and Beatitude. Thus doth S. Augustine assure vs, that the science of God is the cause of all things, which draweth Being from the Abisse of nothing, and brings the shades of death into light. The world is knowne by vs, because it is, but it is, in so much as it is knowne by God, so efficatious this knowledge is. O what a goodly thing it had

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to fee this great world, how it displayed it-felfe in all its pieces, & fmiled in all its mansions under the ey of God. The Heavens were stretched forth like a Courtaine, the startes were enchased in the Heauens as diamonds, the clowds suspended in the ayre as floating bodyes, the aire was divertified in meteors, the eternall veynes of fountaines began to streame the earth to couer its bosome, and liberally to afford vs out of its entrailes, infinite many bleffings from the benignity of his aspects.

Tell me not that, which the Naturall History mentioneth, that the Offritch hatcheth her litle ones by the rayes of her eyes, yet neuer shall she bring forth egges by looking on the earth: but the ey (that is to fay) the knowledge of God hath such vertue that it is the maker of all creatures. O bewty! O greatnesse! O goodnesse! Bewty; to inhabit in the Idea of God; as in a Paradife of Glory. Greatnesse; to have place in a Capacity infinite; Goodnesse; to rest

in the bowels of the mercyes of the Creatour.

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See a litle the difference that is betweene our knowledges, and of our knowledges that of God, you thinke it a goodly matter to know a man, and to God. wish him well, yet he thereby becomes neither white, black, hot, nor cold, good, rich, nor learned; for our knowledges are small in their capacities, limited in their effects, and inefficacious in their operations. How many braue Captaines, and learned Authours are there, who are still well thought of in the opinion of men, but whither they be liuing, or whither they be dead, if their foules be in an ill state, this knowledge, and this love nothing contributeth to their felicities. But so is it not with the knowledge of God (I speake of an amorous knowledge:) It gives Being, & Grace, Being because all things knowne by God are in God in a more noble manner, then in themselues.

Heere we behold dying creatures, who fade, wither, and thrinke Cantic. 1. 17. infentibly into nothing, were they not supported by the divine Hand; but in the house of God, in the pallace of Essences, the Summers are of Cypresse, (saith the holy Canticle) in so much as all therein is immortall, vigorous, perfect, and incorruptible; & there it is where the bleffed, who have not heere feene the world but by two eyes of flesh, and have seene it tottering, and altogether imper- Beatis peruinmest feet, behold in God fully stable, equall, and absolute in all its di- omnisorme illud almensions. The Saintes perpetually have before their eyes the incompre-in quo quicquid eohen fible mirrour of the Dininity, in which they at case behold all that which ruminievest iducesconcerneth them, and may conduce to their greater contentment.

I add that this knowledge caufeth Grace. For what makes Predestination, but that preparation of Grace and Glory, which God hath conceyneth from all Eternity, in his vnderstanding to communicate it to his elect? See what God doth, seeing; and God feene, what doth he els but actually make Heauen, and Beatitude, which confifteth in the cleare vision of God? So soone as a soule predestinated to enjoy without delay the glory of heaven is gone

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In manibus fuis ab. feffie eins fit. Iob. 36.

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zen, Hymn.

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from out the bands of body, it hathfor guide this divine splendor, statilucemannun. Which Divines call the light of Glory which is a quality infused ciat de ea quod pof- into the vnderstanding, that so elevates and fortifyed it beyond its condition, that it is able to endure the light-ning flash of eternall Beatitude. Is it not of this light, holy Iob spake, when he sayd? He hideth light in his hands and saith to his frend, it is his enheritance,

and posession.

Then God all good communicateth himself to this soule ennobled with such a quality, not by some image, or representation, but by its very Essence intimately vnited to the glorifyed vnderstanding, and from thence what followeth, but an admirable transformation? The foule is wholy absorpt in felicity; and as a small dropp of water powred into the sea; instantly takes the colour, and tast of the sea; so the soule is tast fully inebriated, and coloured with the Divinity, It is almost no longer in it selfe, but becommeth wholy like to God, not by nature but by participation, We know (faith faint Iohn) when we shall fe him, we shall be like him. Gregor, Nazian- And faint Gregory Nazianzen, dareth to call it God; and as we Bis' or 800 Xegto. haue two principall partes of the foule to content; the vnderstanding, and the will, so God all benigne abondantly satisfieth them, making thither to streame, as by two dugges of glory all the delights, and contentments proportioned to their condition. For the vnderstanding which naturally desireth to know, is illuminated by a most excellent knowledge of things the most hidden which it feeth in God, as in an incomprehensible Mirrour, and feeth them, not in the manner of the wife men of the world, who flutter round

about sciences, as litle flies about lampes that sindge their winges,

and make their tombe in the flames: but it feeth them with a vision

fublime, calme, and delicious, which giveth to the will (that is made

to loue) amorous eagernesse, euer desiring, and eur hauing what Auidi , & femper it desireth. O what miracles doth the ey of God, enkindling with pleni quod babent one fole aspect so many Divinities, when it maketh so many blessed desiderant . Petr. Damian in ones, like vnto it selfe, as if the sun rising should in the heavens Hymn de gloria create a million of litle Suns, and on earth an infinity of Dia-Paradif.

The bleffed alglory are not en-

ritatis obi regnat unitas charitatis. August.

monds, all which should beare the Image of this bright starre. All those blessed ones illustrated by this aspect, albeit they shine thoug vnequallin diverfly according to each ones merit, are fo farre from enuy, receiuing the flames of the Eternall Goodnesse; that every one accounteth the felicity of his companion, for the accomplishment of his Nonerit tibi aliqua OWne. There you shall heare no speach of enuy occasioned by inequallity of inuidia disparuicla felicity, where the wnion of charity shall eternally raigne. Go to then, O thou Enuious, O thou maligne Man! God hath made thee to his likenesse, to cary as he (in proportion) rayes of loue and compasfion in thy eyes, towards men; and thou there bearest gall, bloud, and poison. Nay so farre art thou otherwise, that if it were in thy power to make benefits to grow from thy aspects, thou wouldest rather defire the ey of a Basiliske, to poyson, burne, and consume the estate, estate, and person of thy neighbour. O miserable Owle, where wilt thou find waters strong enough to wash a staine so criminally opposite to the Souueraigne bownty of the Creatour.

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The merciful Ey of Jesus serues for an Antidote against all sortes of Enuy.

SECTION VI.

ET vs next confider the second modell, and if we be The ey of tenus flung by the bitings of Enuy, Let vs cast our eyes vpon watching, spark-ling, vreeping, lefus Christ, as heretofore did the Israelites on the brazen serpent, to free themselues from serpents of fire.

The ey of Iesus was a gentle ey, an ey of love, of compassion, and of mercy which opened (as the gates of the East) to let in day light, and the spirit of life. It alwaies had in our cause the symptomes which Phisitians gaue a sigh ey, which is to watch, to sparke, and to weepe: yea, the ey of the Sauiour of the world was to watch incessantly, for our faluation, even to the passing of nights in Oratoryes dedicated to God, as faint Luke obserueth. Is it not this ey the Prophet I eremy meant, when he faid. I fee a waking rod. Et erat pernoctans The Interpreters thinke he alluded to the scepter of the Kings of in oratione Dei. Egipt , which had an ey pourtrayed vpon the topp of it , and that pirgam vigilantem fuch was the scepter and power of Iefus for our takes, a power not 'go video. harsh, and imperious; but fweete, and charitable, which spent it Hier. 1. 11. felfe without wast in the watches wherein it perseuered for our faluation. Other following the Hebrew letter instead of a waking Rod, read a Twigg of an almond Tree which, first of all other trees, flourisheth, and expecteth not the sommer to tell vs newes of the spiring. So the ey of Iefus so soone as it began to excercise the functions of life, was seene all in blossome, and in amourous aspect for vs. In bloffome, when at his arrivall, he caused the Angels to sing the Hymne of Glory, and peace; of Glory to God, and of peace to men; In bloffome, when at the age of twelue he fo sweetly darted forth beames in the Temple of his father. In blossome, when from the topp of a mountaine, he looked on his poore famished people, who wandred through the deferts, as sheepe deprined of their shepheard. In bloffome, when he stayed vpon so many miserable bodyes detayned by incurable maladyes, to give them health. O ey of Iesus! Ey of the Nazarean alwaies flourishing and blowne

for the comfort of mortalls. I lay in the second place this ey sparkled when he was to give the example of zeale, which it behoued him to have of the honour of his heavenly father; then it was when he was armed with terrors

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Exod. 14. 10,

Igneum quoddam, and lightnings to cast astonishment into wicked soules, and to diabat ex oculin eins deliuer those from their Tyranny, who thereby were oppressed : & divinitatis ma There was seene I know not what of glittering and flaming to sparkle ieflas lucebat infa from his eyes, and the Maiefly of a Dininity did shine on his face, taith Saint Ierome. Haue you heretofore considered the Angell of the liuing God, who was as in Sentinelle, in the great flaming piller of fire which led the Ifraelites in the passage of the read sea? Haue you observed, how (placed inft in the midit of two armyes, the one whereof was of the people of God, and the other of the Egiptians) he darted rayes of fauor on the heads of the elect, which were all lighted with a celestiall light, notwithstanding the thick darknesse of the Egiptian night, and at the same time he three on Pharaos diademe, and on his warlike horses the auenging dart of Gods anger to involve them in remedylesse misery. So the ey of our Lord hath alwayes beheld, and at this day likewise doth louingly behold fuch as feare his holy name, and do tremble out of the reuerence they beare to his divine Maiesty: but as for peruerse foules, who have hands armed against heaven, he hath sparklings sharpe and quick, which are the messengers of his iustice. As for thee, Libertine; this sparkling ey; for thee Harpy; for thee bloudy Deuill; for thee wicked creature; it throwes forth sparkes of fire, which in this life will begin to burne thy finfull foule: but as for foules chaft, and Loyall, he hath sweete influences, and mercyes. In the last place, I likewise say, to shew the benignity of this ey, that it was almost alwaies weeping, and dropping for vs in teares a thouland times more pretious then those of Myrrhe. O what teares were those of Iesus! Iesus was the firmament which divided waters from waters, heavenly teares from earthly teares. And feing interpreters fay, that the maffe of waters, was divided into two substances, whereof the one, congealing into a bright Chrystall, made Heauen; and the other remayning on the earth, made the Sea; I may fay, the teares of Iesus were all Chrystalline, and wholy celestiall, as that Pallace of God, which we see ouer our heads, but ours are falt, bitter, and storme, like the sea. Iesus yet walking on the earth was towards the wicked and prowd a mount Sinai, which rored, thundered, lightned, and seemed to be as the chariot of the God of Hostes; but in respect the miseries of the earth, and the paines likewise; which waited on finners, he was a Mount Libanus, that ceased not to make the waters streame forth in the spring, which issued from the snowes wherewith the winter had wholy couered it. Iefus the true Libanus, in Numquid deficiet de whitenesse of Innocency : Iesus the true Libanus in the continual! waters of his eyes, which can no more be dryed up then the fountaines of Libanus. Iesus also the true Libanus in the sweetnesse of the odours of his eternall sacrifice. He burnt as the Incense of Libanus, and dissolued as the snow of Libanus at the same time, giving ys fire & water; Fire to enkindle our loue, water to wash our sinnes. O how

petra agri nix Li-bani. Hier. 18:

O how these waters have quenched the flames of the sword of the Cherubin, able to burne all the earth with the fire of Iustice! O how fweetly distilled these teares for vs on the day of his birth, when he moystned the clowtes of his pouerty! O how often have these teares bathed his eyes in the facrifice of prayer ! O how pittifully thefe teares bedewed the pompe of his triumph, when he wept ouer miserable Ierusalem! O how efficacious were these teares; when he In diebut carnit sue offred them for vs in the bloudy Sacrifice of the Croffe, and ren-preses supplication dered vp his fweet foule into the hands of his heavenly Father, revalide & lachry-bleeding, and weeping, and looking this last time on the earth in mis offerens exauditus eff pro suarenehis mortall conversation, to lift it vp to Heaven?

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A Detestation of Enuy.

SECTION VII.

VILL we not then enter into the loy of God, by parti-cipation of the loyes, and prosperities of men, whence we shall take a holy and magnificent possession in we shall take a holy and magnificent possession in the quiet we shall find in our hearts, perswading our felues that that faying is most true, That he who loueth Multiu abundat vir-

vertues in an other, hath them aboundantly in himselfe? There is not tutibus qui alienas any way more short or honourable to felicity, then to arrive thither epift. ad Cornel. by a contentment taken in the happinesse of our likes. In wishing their hurt we ressemble the Thunderbolt, which to strike a rocke, breakes the clowd that bred it; we ruine our felues, by our proper labours, and profit not, but by the Iustice of our punishment. But by louing in an nother, that, which others enuy, we shall become absolutely rich, and totally powerfull in the Kingdome of perfect loue. Let vs not fatisfy our felues with not enuying any, and to take pleasure in the good successe of good men; but let vs have an ey of affections, a liberall hand, and a heart wide open to the exercize of charity, alwayes remembring two rare documents given by two great Apostles S. Peter, and S. Bartholmew.

The first teacheth vs that the virginity of the soule consisteth in daimasvestras cafbrotherly loue. Rendering (faith he) your foules chaft in the obedience dientiacharitatis in of charity, in the brotherly love, which you ought mutually to preserve. Faternitativamore. The other hath in faint Denys left vs in writing this royall fen- 1. Petr. 1. tence, which fayth, Loue is the greatest, and least Theology, be-Dion.c.i.de Myst. enter into the Hell of Lealoufy to roll him falls of all of lealoufy to roll him falls of all of lealoufy enter into the Hell of Icaloufy, to robb himselfe of all the inexis. ioyes of chast mariage, and to live like Ixion on the wheele of an eternall Torment? Were it not much better, to teare

away this frantique loue, this troublesome curiosity, this easynesse to believe Tales, this rashnesse of iudgment, and all that which somenteth passion, then to rayse matter of Laughter, of Comedies, and Tragedyes, to defile your conscience, betray your

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bed, difhonour your children, and ruyne your house?

Thou envious, and lealous creature! what dost thou answere to this ey of our celestiall Father, which causeth by seing, Essence and Grace, and by being seene produceth Heaven? What dost thou answere to this ey of Iesus, waking, sparkling, and weeping for thee? Wilt thou yet haue an ey of basiliske to scortch plants, breake stones, and kill men? Ah? Thou pusillanimous thing! to be enuious against they neighbour for a good which thou hast not, and which thou with excessive passion desirest. Thou dost enuy profit, thou enuyest credit, honour, riches, and the tallent of nature and all which they iealous heart beholdeth. Thou wilt not (faist thou) bereave others, but dost onely complaine of the want thou findest in thy felfe. And how knowest thou whither these bleffings (thou leekest for, with desires as ardent as fire) Would not be great euills vnto thee? How knowest thou whither in prosperity and aboundance thou mightst not loose thy selfe with ingratitude, forgettulnesse of God, arrogance, and sinne? How knowest thou whither the Sauiour of the world hath not expresly deprined thee of these temporall fauours to assure they predestination? Cease to enuy, that, which God will not give thee? Ah! Thou on the other fide, to be perpetually arguing with God about the prosperity of sinners, and out of petty infidellityes to waver in the belieffe of his holy Prouidence. Ignorant of celestiall bleffings, and stupid admirer of the bread of dogges! who feeft not that all thefe fauors are rough obligations, and rich punishments, which will rather encrease the misery of the wicked, then lessen their paine. God promiseth thee a Kingdome if thou be faithfull, and thou longest for the diffies, with finners feed on at the table of the world, euen tearing one another with a thousand torments, and as many disturbancyes. And thou on the other fide, wicked as thou art, not onely to enuy the good of thy neighbour, but to defire, and worke his hurt with impatient madnesse, one while biting his reputation, another while hindering his good; one while deliberately wishing his death, and another while having direfull enterprizes ypon his life: what canst thou expect from this infernall passion, but an eternall damnation? Wouldst thou know whom thou art like? Behold (I pray) in historyes the Mount Etna, which rends, and throweth forth its all enflamed entrayles, as if it would fcortch, and confume the flowers, which in the meane time flowrish vpon its topp. Thou cealest not to cry out, to storme, to thunder against this man, Thou castest forth fire and flames from thy throte, with which it seemes thou art resolued to vomit vp thy heart infected with poylon. What gettest thou by this brutish fury ? This man

whom thou wouldst swallow aline, by the permission of God shall flourish ouer thy head.

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Let vs go, let vs go to seeke in Iudea for the cruell brothers of Ioseph, & let vs shew them the innocent, not any longer groaning loseph triumphat vnder the weight of fetters but borne on the wing of glory, and ged enuy of his mounted vpon the chariot of Pharaos, in a habit-full of Maiesty, brothers. and in a pompe which dazeleth the eyes of those, who have now no other word in their mouthes, but Abrech, Abrech, which was an acclamation of ioy, by which the peolpe acknowledged him, as the Father and Protectour of all Egipt, Abrech, Abrech. O wretched know you this man? This is he, of whom you fayd Ecce formiator ve-Behold our Lord, come let vs kill him.

Looke well vpon him, this is he, whom you inhumanely did dif museum poile of his garments, to embrew them in the bloud of beaftes, and represent them to your deplorable Father, to give him the stroke of death. Acknowledge your owne bloud; this is he, whom you threw into the bottome of an old Cisterne, and banqueted ouer his head. Detest your fury; This is he whom you did sell to the Amalechites; behold what your enuy hath brought him to: Bend your knee with all the people who adore him, and fay. O caytiue Enuy the Hangman of the Enuious, mayst thou neuer find any habitation but in hell, whence thou first camest to trouble the peace of men?

Heauenly Father, I befeech thee, by that Ey, which createth Heauen; and (thou word Incarnate) by that Ey, which hath wept fo many teares of compassion and loue ouer vs , banish this fury from our hearts, and make thy holy charityes there to flourish, which shall by vs for euer be as much adored, as they have beene to mankind profitable, who hath no fubfistence, but in thy mercies.

nit, venite occida-

Genel. 37.19.





THE

FOWERTEENTH TREATISE OF MILDNESSE AND COMPASSION.

The great Mysteries of Man, make, Compassion necessary in the vworld.

SECTION

EAVEN is replenished with Sanctityes, and Felicityes; with fanctityes without blemishes, with Felicityes without disasters; and hell is filled with ordures, and miseries. Ordures, which neuer are washed off, miseries without end. But this world wherein we

liue, as it hath fanctities, which are not without hazard, and Felicities which cannot be without chaunge: fo it hath sinnes waited on by pardon, and miseries comforted by remedies, since against Deumextra feeffi. iniquities God hath giuen vs pennance, and against calamities, mercy. God in heaven produceth an other God, not in substance, but in person, and on Earth a second Image of himselfe, which is this divine mercy. It is an infinite Goodnesse of the Father of Nature and Grace, to have heere below feated this excellet passion, to the end great maladies might not be without great medicines.

cì, creaturit omn

Of all living creatures there is none more miserable then Man, w as he is the nor is there any likewise more merciful then Man, whilst he is man, all creatures, to he and that he dispoile not himselfe of that which God hath made him, is the most mercy- to do that which ought neuer to be so much as thought on. And if he forget Mildnesse, and Compassion, which is naturall to him, our fouueraigne Creatour teacheth it him, by his owne miseries. Alas! How can one man harden his heart against another? on what side foeuer he looke, he feeth the tokens of his infirmities; and scarce can he go a stepp but he findes a lesson of humility against his vanityes. If he consider what is aboue him, he beholdeth the heavens &

the ayre, which fo wast and chaunge his life, that (yet) without them, he cannot live. If he cast his ey round about him, and vnder his feete, he fees waters which in moystening him, rott him; and Earth which being spread as a Table before his eyes, tayles not to ferue him for a Tombe.

It is a straunge thing that even evils are necessary for him, and that he cannot overflipp things which kill him. Smelling, tafting, meate, and drinke, fleepe, and repose, do with his life what Penelope did with her webb: what one hower makes, another vnmakes; and the very fources of the greatest bleffings are found to be wholy intected with mortall poyton. But if man come to examine himfelf, he findes he hath a body frayle, naked, difarmed, begging of all creatures, exposed to all the injuries of elements, of beastes, and men; and there is not a hand so litle, which striues not violently to pull off his skinne. Heat, cold, drouth moy sture, labour, maladies, old age, excersise him: and if he thinke to take a litle repose, idlenesse corrupteth him. If he enter farther into himselfe, he meeteth a spirit fastned to the brinke of his lipps, which is inuaded by an army of passions, so many times shelfhed for his ruine. Manhath no great And yet we must truely say that of all the euils of man, there is not ter euil then Man. any worse, then man. It is he who causeth warres and shipwracks, murthers and poisons, he who burneth houses, and whole Cittyes, he who maketh Wildernesses of the most flourishing Provinces; he who demolisheth the foundations of the most famous buildings, he who reduceth the greatests riches to nakednesse: He who putteth Princes into fetters, who exposeth Ladies to dishonour, who thrustes the knife into the throtes of the people, who not content with fo many manner of deaths, daily inventeth new to force out a foule by the violence of torments, by as many bloudy gates, as it receyued wounds. Good God! what doth not man against man, when he hath once renownced Humanity? Now, what remedy would there be in fo great, and horrible confusions which make a hell of the earth, were it not that God hath given vs this wholesome mercy, which it seemes is come from heaven to vnlose our chaynes, to wipe away our teares, to sweeten our acerbityes, repaire, Arat cali campos our losses , and rebewtify our felicities. Mercy tilleth the fields of hea- rat totum quod wen, and had it not descended on earth, all which God did, had beene lost Deus seceras niss layth the golden mouth of the west.

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Chrysol, fer. 41.

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The Essence of Compassion and how it findeth place in bearts the most generous.

SECTION II.

The Effence this passion.

OD (then) hath caused Compassion to grow in our hearts as a Celestiall inspiration, which stirreth vp the will to fuccour the mileries of another; and taketh its source (as Theology observeth) From a dislike we conceyue out of the confideration of a certaine dif-

fent and disorder which we see in civill life, when we behold a man like vnto vs according to nature, so different in quality, and so ill handled by the mishapp of the accidents of life. Thence it comes to passe that all good soules have tender hearts, and especially such as know what worldly miseries are, as learned men and those who haue had experience of them, and who thinke they may also feele them in the vncertainty of life, and condition of humane things. The bowels of mercy open with some sweetnesse in the euils which nearely toutch vs:namely when we see persons innocent qualifyed, delicate; well disposed, to fall into great calamities, and ruines of fortune; Honourable old men ill vied; young people inatched away in the flower of their age, and bewty; Ladies despised and dishonoured; afflictions without remedies, or remedies that come too late, when the euill is ended. And moreouer when those afflicted persons shew constancy, and generosity in their affliction, it penetrateth into the deepest apprehensions of the soule. Yet we still find among so many objects of miseries, hearts, which have no compassion (and as if they were made of rockes or anuiles) are neuer mollifyed with the fufferings of mortals. This proceed in fome from a great stupidity, from a nature very fauuage; in other from a narownesse of heart caused by selfe-loue, which perpetually keepes them busyed within themselves, never going forth to behold the miseries of another: in some from long prosperities which make them forget the condition of men; in other from a nature of a Hang-man who takes delight in bloud, in fire, and in all Deteflation of horrid thinges. Such kind of men thinke nature did them wrong in not having given them the horne of a Rhinoceros, the pawes of beares, the throte of a Lyon, the teeth of Tygers, to crush, to

> quayle, to deuowre, and teare men in pieces. They supply by a curfed industry, that, which by nature fayleth them. They make themselues mouthes of fire by the meanes of flaming fournaces, and boyling cauldrons; hands, by the invention of Iron hookes;

Cruelty.

armes with combes of steele, singers with scorpions, and seete with the clawes of wild beastes. You would say, these are men composed of the instruments of all torments, or rather diuells crept into humane bodyes, to create a Hell on Earth. Such are those Tonoes of Iaponia, who study to saw, to Hack assunder, to beate, and, bray in a morter the courage of Christians, thinking the greatest markes of their power to be scassfolds and gibetts, where are practised inventions of diuels to draw life, dropp after dropp, out of

a miterable body.

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But not speaking at this present of these extremityes of Cruelty which arise out of Hell; it is euident that Hardnesse of heart, and the Harshnesse of a nature devoid of Compassion, is a monster in humane nature. All great foules haue (I know not what) tincture of goodnesse which rendereth them plyant to the afflictions of fuch as fuffer. It is a feeling which God hath powred into the maffe of mankind, and which he would have communicated by the prime men of the world , to all posterity. The tradition of the Hebrewes Mildnesse of the holdeth that the Patriarch Noe recommendeth mildnesse euen first men. among beaftes, accounting it a capitall crime to teare off a member of a living beaft. And the most sage commonwealths have Fabius Quintiwalked in the same wayes, since, that, of Athens condemned to lian. 1. 5. c. 9. death a young child, who tooke delight to prick out the eyes of crowes, and having made them blind, let them fly for his passe time. It iudged this heart was base and bloudy, and practised its first apprentiship of cruelty vpon birds, to excercize it one day vpon men. The Carthaginians publiquely condemned a very industrious Cittizen for no other cause but for having made a lyon Plin. 1.8. c. 16, tractable, supposing that a man, who had so great conversation among wild beaftes, would loofe all he had humane in him, and putt on the manners of a Tyrant.

What can those answere to this call of Nature, who are as hamed to compassionate their neighbours, seing pitty extendes it selfe euen to beattes? They seare, that by shewing compassion it may be thought their courage thereby is greatly esteminate; and see not

that to seeme valiant, they cease to be men.

Conquerours haue wept ouer their Lawrells, as yet all verdant, Compassion of blaming the iust rigour of their armes, albeit they could not hate great courages. the glory of them. Marcellus desired to quench the coales of the citty Syracusa, with his teares. Titus seeing the citty of Ierusalem all couered with dead bodies, sownd his heart much softned therewith, protesting it was an Act of Heauen, and not an effect of his owne disposition. There is some Toutch of Diuinity in good natures, and God hath alwaies beene pleased that they who nearest aproach to him, should be the most humane. The first Images of Concil.6. in Trulthe Sauiour of the world were ordinarily painted in the forme of a Damassia in Pontilambe, & it was likewise a Lambe of God which represented him seibus quiest potius in great Constantines Font, and which powred forth the water of Anassasius Biblio-ibecarius.

Baptisme,

Baptisme; to shew vs that the fountaines of his Bownty ranne through out the whole Church. The holy Ghost hath neuer beene feene in the forme of an Eagle, or of a Hawke, but of a doue, to stamp on our manners the impressions of his bownty. It is an insupportable thing, when there is observed among those who approach nearest to Aultars, and who consecrate the Lambe of God in their hands, imperious spirits, and wills inflexible, who torment poore subjects, and make them groane vnder their Com-Non dominantes in maunds. They ressemble Semiramis, who on her Banners bare a Gi gregis ex animo, doue, which in its beake held a bloudy fword, as meaning to fay,

that vnder a womans face, she had the Courage, and sterne vio-

Cleris sed forma fa-1 Petr. 5 3.

be. Hier. 46. 16.

meth persons Ecclesiasticall.

Its caufes, and dif. ferencyes.

Revertamur ad po. lence of Tyrants. So their name, their Character, and degree testipulum nostrum à fyeth nought but mildnesse; but their manners are full of rigour, & facie gladij colum- accerbity, which wound hearts euen to bloud. This happeneth to many out of a certaine stupidity, in such fort, that it seemes they Rigor misbecom- entering into office, at that instant drinke of the water of forgetfulnesse, which in them blotteth out the memory of all they were, to become that, which they ought neuer to bee. They forget their inferiours are men, who put their pretious liberty (to wit a good inestimable) into their hands as a pledge, and that they must very skillfully handle them, there being not a creature in all nature more tender or more sensible, then the King of creatures. They consider not that the power of one man ouer another is a thing which is alwayes somewhat suspected by nature on what side so euer it come, and that it must be practised insensibly, so that the flesh be rather cast into a slumber, then irritated. To other it comes from a most refined pride, which being vnder the subjection of a superior, kept it selfe close in the interior of the soule, a serpent enchaunted, and fast a-sleepe; but so soone as he sees himselfe armed with a fword of authority, he cuttes with both edges, not sparing any one, as if the great mistery of making a dignity valuable, were to encompasse it with all the Ensignes of terrour. Some are not of a bad nature, and do ressemble the sea, which is not by nature falt, but the fun stirreth vp vnto it vapours, cold, dry, and terrestriall, which being burnt by heate, spread themselves on the fuperficies of the water, and cause saltnesse: so these lights of autho-

> rity which enuiron a man, rayle smokes in him, which being not well tempered by prudence; leauea bitter impression on manners communicating some haughtynesse to words and conversation. It is gotten in other by a long affiduity of superiority, which is the cause that beholding themselues perpetually with a head of Gold and a breast of silver, they consider not that being in some fort like to Nabuchodonozors statue, they yet haue feete of clay. Other come there vnto, by an indifcreete zeale, and out of small experience of humane things, who are no fooner rayled vnto fome degree, but they talke of reformation, of correction, of chasticements, and to fee them, you would fay they were fo many, Archi-

> > medes,

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medes, who feeke for a place out of the world, to fet foote in, of purpole to turne the world topfy-turuey. Theyr power is not alwayes answerable to their purpose, which makes them sad and deicted in their Courage, causing them to fall back to the other extremity; from whence it commeth that they are one while harfh, and an other time gentle; and by inequality in their manners, thrust Gregor. M. inepiall into disorder. That is it which saint Gregory the great obser- nola ad Vibicum, ued in Abbot Vrbicus, saying, that his Monastery was in distemper. because he made himselfe vnequall, one while flattering some, & another while reprehending the rest with immeasurable anger. Laftly there are other, who have a very good conscience, and whose manners are rigid, and they be not imprudent; but they have fuch a delire to frame the whole world to their humour, that out of the affiduity of their admonitions they render themselues somewhat burthensome to their inferiours, and authorize the saying of that Molella farcina vir auncient, who affirmed an honest man was a great burthen. There Eusebium, are natures like to Caper-shrubbes, which grow worse by too much manyring, and are much better being left to the goodnesse of their owne nature.

Moderate Severity is necessary in government; but it ought to be free from Cruelty.

SECTION III.

T must of necessity be acknowledged that they who gouerne states, and Commonwealths stand in need of seuerity in so great a corruption of mens manners, there being almost nothing so pittyfull as the goodnesse of a Prince disarmed, who serues for a Butt to reproaches, and a sport for Insolency. The Senatour Fronton, who had experience of many Kingdomes, faid it was a miserable kind of life to liue vnder an Emperour who permitted nothing; but much more wretched likewise was the estate of such as live vnder a Prince, who permitted all: as it happened in the time of Nerua, who caused those men to sit neare him that had conspired Dion. in Nerua against him, and presented them swordes to give the blow, and asked them whither they were sharpe enough. His ouer faint goodnelle, which could not engage it selfe to punish any, made men almost to defire the rule of the most cruell; good men being vnable to endure to be equallized with the most dissolute. Needs must lustice hold its place to cut off rotten members, to represe the infolent, and to make honest men live in the sweetnesse of repose. But it being very hard to find this dinine temperature, which is betweene softnesse, and too much seuerity; it is alwaies farre bet-

ter to leane towards Mildnesse, then to incurre the least suspition of Cruelty.

Lib. 1. ep. 16.

Cardinall Petrus Damianus, seeing himselfe one day very ciuilly entreated by the Pope, and at the same time menaced by his Archdeacon Hildebrand, who was a most seuere Cardinall, answered according to Plutarchs fable, that Heate more dispoyled, then the

North-wind. These stormy spirits are not alwaies the most efficacious. It is not sparkling flames, but invisible heates which melt mettals, and sweetnest influences are those which cause the grea-

test effects in totall Nature. Our Sauiour in the Prophet Esay is called a Rod, and a flower, to correct some, and comfort other; but neuer is he termed a fword to kill, and destroy. Power, which is

giuen by God, ought to be mannaged according to his intentions; and as we cannot but see on all sides the effects of his bownty, so it

is not lawfull for a man to defile the Character of the Diuinity by rigours insupportable. O what a braue thing it is to possesse a

great Kingdome in the hearts of men by bownty, and muniheence! to make ones selfe a Throne of peace, to which loue ray-

1ethan eternall Basis, and which God raineth from aboue with full

The bewry, and hand an infinity of Benedictions! A Prince which so liueth, findeth villity of Mild- Corps du gard in the most vnfrequented wildernesses, assurance in

perils, protection in battayles, good happ in affaires, fuccesse in his enterprises, prosperity in his house, veneration abroad, and admiration among forraigne nations. When he fleepes, a million of eyes

wake for him; a million of mouthes open at aultars to cary thankesgiuings to God for the fauours he receyueth from heauen : & were

he not in his Throne, all his subjects would make stepps of their bo-

dyes for him to mount vp vnto it. His Ioyes are pure, his pleafures innocent, his repastes without feare of poylon, his repose dread-

leffe, his life a miracle, and his Memory a Bleffing. But what a spechacle is it to fee Tyrants close hidden like old Owles in perpetual!

nights, with a mind befet with horrid fantasies, filled with suspicios, feyzed by distrust; for whom Thunders seeme to rore, and for

whom Heauen feemes to prepare all its Thunderbolts. What a horrour is it to fee them come in publique, clothed with Iron, and dif-

poyled of the peoples affections? To fee them teare their members in the torments of their subjects, to suck in bloud, to breake bo-

nes, to make terrors to march before them; and after them massacres? What honour is it for them to be hated like plagues and poyfons, to make a Hell of their life, a Tyranny of their manners and

a publique vow of their death? Lastly the divine Providence: which Tharpeneth the fword of Iustice with the teares of the miserable,

falls on their heads; some have beene confumed by straunge maladyes, other have beene abandoned to the fury of people; massa-

cred by a thousand hands, punished with a thousand deaths dragged ouer lay stalls, buried in dunghils, euen stones and mettals have

beene punished, which had no other crime but to be insculped with

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Horrour of Cruel

their features. Their life bath beene a reproach, their memory the butt of all maledictions. All this is not of power to teach vs, that there is not any thing to founeraigne for the government of mindes, as Mildnesse, and Compassion.

The goodnesse of God beateth downe, the rigour of men.

SECTION IIII.

F we be not fully continced of this verity, Let vs be- Remedyes hold our first Modell against the infamy of this vnnaturall passion, and let vs first see the benignity of our heavenly Father in naturall, and civill life; thence we will consider the mercy of Iesus in the life of Grace.

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God, is founeraignly good, as Theology noteth by three fortes of Goodnesses, of Nature, of Manners, and of Bownty: His Nature, and his manners make him to appeare good in himselfe: His bownty out of himselfe in so many communications as he imparteth to all Creatures. The Platonists sayd, he had the vnsterstanding of a father, and the heart of a mother to provide for the great family of the world, and one of them rapt with the Confideration of his Bowntyes cryed out. As for thee , O God of Sanctity , Saniour, Tugnidem fancle, and conservatour of all Man-kind! thou hast the heart of a Mother, admi- & bumanis generis rably to comfort the calamityes of so many miserable mortalls, and there semper sourcis moris not a day, a Rest, nor a moment, which is not replenished with thy bene-talibus mirisice autfits. You would say he is perpetually bent vpon the care of the very nem miferorum cafleast creatures to give them the contentment and satisfaction they bus tribuis, nec dies can deriue from their condition. He is in the feathers of the pea-nec quies vila, ac ne quidem momentum cock, to frame a Mirror vnto himselfe of his trayne. In the throte tuis transcurrit beof Nightingales, there to make Musick: in the innocent thefts of ne ficijs ociofum Bees, to lade them with booty: in the Husbandry of Ants to main-morph. tayne them in their litle Granaryes. The Authour of the Egiptian Theology fayth, that the Eternall Father, willing to please all Author Theology liuing Creatures, gaue them bodyes fashioned to their likings, and inclinations; and as there are other instruments necessary for a Taylour, other for a Smith; So he hath given other members to Lyons, other to Bulls, other to Fishes, and Birdes. He gives to a Lyon (which is a predominant Beast) a Robustious body, Eyes of lightning, a Rore of Thunder, a Gate Haughty; To bulls, Hornes to defend themselues; To birdes a litle head and a sharpe beake to cleave the ayre, feathers to cover them, wings to fly; To fishes a Taile to serve them for a Rudder, and litle finnes to be vnto them as Oares.

Saint

S. Basill likewise observed, that this great Father of a family distributeth to birdes of prey abody fit to seeke out for their living, and to fuch as are of a more peaceable disposition, members suteable to their nature. So true it is that there is nothing in the world, which is not replenished with the wildome of this great Maisterworkman. He prouideth and armeth each one according to his Kind; Some have naturall armes to refift fuch as affayle them, other haue a merueylous promptitude to fly from that which is contrary to them, other have an incomparable dexterity to defend themselues, some peyze themselues in the ayre with their feathers, other grapple with their clawes, other fortify themselues with their hornes; and if there be some which serue as a prey to the rest, God supplyeth this necessity with a very great fruitfulnesse, which he affordeth those poore litle creatures, exposed to the violence Lactantil. Lde opi of the stronger. Thus discourseth Lactantius. To conclude, there is not any creature so litle, which beareth not his owne Mill, his chimney, his habit, his warre, and his shopp about him; and if this paternall Bownty continually open its hands to replenish all creatures with benedictions, what would it not do for man who fo diuinely and so happily busyeth the divine providence, and is the rule of all the rest of the world?

S.Bafil. in Hexam. ficio Dei. c. 1.

> It were to enter into a vast Labyrinth of discourses and reasons, to represent at this time before our eyes, how this eternall vnderflanding maketh infinite many engines to concurre in all the creatures of this great vniuerse, to contribute to our benefit, our protection, and delight. I will onely expresse one thing very considerable, which he powerfully doth aboue the ordinary nature of elements to divert the inconveniencyes of people and to afford them fauours beyond all humane hopes. Behold, how vnder the torridzone (which would otherwise be inhabitable, by reason of excesfive heates) he causeth rayne to fall so commodiously, that he secmes to distill it through a Limbeck in rule and measure. Behold how in Egipt when the Pharaos couered the land with armes and chariots against his people, he made Nilus most gently to ouerflow to supply the wont of rayne, which (as it is fayd) neuer falls in that countrey. We will also tell you what moderne writers haue observed in certaine Ilands, where there are neyther rivers nor fountaines for the vie of the living; God gives them certaine trees, which at a time determitate by his Providence, fayle not to fprinkle downe water with fo much aduantage, that the thirst of man and beast thereby is sufficiently slaked. Who is he that considering all these workes of nature will-not cry out that God really is Isodor. Ls. ep. (what S. Isodore of Pelusium sayd) the common Magazin of all the people of the earth, from whence they incessantly derive an infinite number of liberalities. And the true Temple of sweetnesse & benignity, wherein aultars are perpetually couered with victimes.

What dot he not in civill life to make men live in peace, aboundance

TIES KE TILGUES H-MERCHTOS,

dance and tranquility? What good Lawes he inspireth into them? what lawdable instructions he suggesteth even to people, adverse to his honour? what industries, and what inventions in all actes? what conveniencyes in trade? what authority he imprinteth on the face of Kings and Magistrates? what obedience he causeth insensibly to creepe into the hearts of people, so that bloud-suckers, and murtherers do also adore some rayes of lustice? And for as much as he permitteth poore and miserable creatures in the world, which feemes to have some repugnance with his bownty; we see by experience, it is so necessary, that we may say of them, what the glorious Anne did in her Canticle. The poore of the Earth belong to God, and he hath layd the whole vniuerie on their shoulders. without them actes would faile, industryes would languish; the feruices, & benefits which the rich deriue from men who are their likes, would wholy cease, and which is more, the two most eminent vertues of the world Mercy, and Patience would be banished from the earth. Besides God hath an incomparable care of those necessitous people, whom we thinke to be wholy abandoned. He hath numbred their haires, he hath taken to talke to preserve all their bones. he moysteneth the dry bread of peasants in tastfull sweetnesse, he diverteth them from the apprehension of their miseries, he fitteth them to their conditions, he comforteth their labours, he crowneth their patience. Lastly to expresse the tendernesse of Gods mercy in a word, there is not fo much as our owne teares from whence he doth not make vs to draw sweetnesse, and consolation, for our follace. O ineffable Bownty! O gratnesse vnheard of! O inexhauflible liberality! And can we then beholding this modell have a heart shutt vp against all manner of liberality? what a horrour is it to fee men burne with enraged avarice, which sticks to their bos nes as doth their marrow, and which shall fleep with them in their Tombe.

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The Mercyes of the Incarnate word are able to foffien the harshest hearts.

SECTION V.

VT with what admiration is not the heart of man feyzed on, when he entreth into the great Abysses which are discovered in the second modell, in the Quidmiser feer discovered in the legislate, qua

Haue we any prooffe more manifost then, that quod peccatori which is so well weighed by saint Anselme in these words? What deputate, & unde greater mercy can there be then to see a humane nature dispoyled of the robe se redimeres non

Aa

tabenti, Deus pa of honour and of the diademe of glory, by a inst chasticement of its rebelguentum meum, & lions, condemned to a prison of flames, and darknesse, enen then when it daprote, & filius was unable to free its fetfe, and when there was neyther Angell nor man dixis, tolle me & could deliner it from the misery, whereinto it was plunged: to see it; (say 1. cur Deus bome, I) fought onto by God when it flew from his liberality, and to consider, how the heavenly Father transported with unspeakeable love, said unto it . Take my onely Sonne to redeeme thee from so many remediles calamities, and that this onely sonne disdaineth not to become its ransome, delinered himselfe for it to torments so enormous, and confusions so hideous.

The earth (faith S. Augustine) expecteth light and rayne from heaven, and we from a Messias expect trueth and mercy: He came after fo long expectations, and hath replenished the earth with his knowledge, and the effects of his benignity. What shall we now

admire in the ineffable mistery of the Incarnation.

If we cast our eyes on the heavenly Father, we there see a worke of the power of his arme, wherein he seemes to have exhausted all his strength. The heavens, and the starres (faith saint Gregory Nyssen) were but the workes of the fingers of this divine Maiesty: But in the Incarnation he proceedeth with all the extent of his might, with all the engines of his power, and all the miracles of his Greatnesse. It is a Maxime among Politicians, that a man to appeare very great, should not wast all his force at an instant, but still to referue to himselfe somewhat to do, wherein he may make his ability to be seene, as it were by degrees, by dayly surpassing himselfe. From whence it came that Seneca fayd to Nero, who had caused a Plutarch, de Ira, certaine Pauillion infinitely pretious to be made; that he therein

had shewed his weaknesse; for if it should chaunce to perish he could not recouer it : and were it preserved, it would be an euerlasting reproach to him, to have done to the vttermost of his power. Behold the proceedings of humane prudence? but our celestiall Father setting a side all other considerations, and forgetting his greatnesse, to be mindfull of his mercy, did a worke in our behalfe, which hath fo limited his power, that we may truely fay, that God cannot in the world in all Eternity, make any thing greater, then a Man-God.

And if we on the other part do reflect on the holy Ghost, it seemes that this third person, which in the sphere of the Trinity had a mysterious barrennesse, springing from the incomparability of a new production in the divine emanations, would make recompense in this mistery, powring out at once, heates, lights, and bewtyes in the bleffed Virgin, there to forme the body of Iefus Christ and to rayle this holy Humanity to the vnion of the Word Increase. But what piece meriteth more admiration, then to see the person of a God-man? then to fee a Iesus Christ, who in himselfe vniteth diuine and Humane? who caryes in himselfe the last lines of the loue, and power of his Father? who beareth the confummation,

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of all his deffignes for the gouernment of man, who includeth all possible communications to an inferior nature in one inimitable communication, who makes himselfe the source of Grace and Glory in Angelicall and humane nature, as he is the fource of life and loue in the Trinity. O what a goodly spectacle is it! To behold how he bleffeth by his presence, how he replenished by his greatnesse, how he gouerneth by his power, how he fanctifyeth by his influencies, both heaven and Earth. If we yet doubt of his love and fatherly goodnesse, let vs looke on his hands, and we shall see that he hath written our name with his nayles. Let vs fee his heart, which was opened for vs by that lawnce, which at the latter end of his dayes, diggd from out his entrailes, the remaynder of his life; and we shall observe how we therein live, how we therein breath, and how we therein honourably burne, as in a great furnace, common to all intelligible Nature. If you would know what you have Quam pretiofus fis cost, and happily do not believe your Creatour, aske your Redeemer, and he is fattori force non will tell you. Let vs also behold the effects which have succeeded redemptorem from the alliance of the Diuine nature with the Humane; and let ys Euseb. Gall. Horeuerence the divine Goodnesse, which hath raysed vp all the great mil. s. de Symbol. Masse of men in a supernattural Being, to innocency, to felicity, to light, and to life eternall. Who was more destitute then Man, more brutish, and more ignorant in so great a might, and in so horrible confusions of Idolatry? and Iesus by his Incarnation hath reuealed vnto vs the secrets & wisdome of heauen. Who was more Vnfurnished of wife direction? and he affordeth vs his examples. Who was more forlorne? and he adopteth vs for his children. Who was more needy? and he gives vs the treasure of his merits. Who was more hungry? and he nourisheth vs with his flesh and bloud. Who was more vnhappy ? and he divideth his Beatitude among vs. If after fo many benefits, we remaine still faithlesse to his fidelity, he expecteth vs with a fingular long forbearance: if we delay; he Airreth vs vp: if we fly; he followeth vs; if we returne, he stretcheth forth his arme. He washeth vs in his bloud, He regenerateth vs in his loue. He makes it his trophey to have conquered vs, as if he entred a-fresh into the possession of an Empire; and causeth our proper sinnes to contribute to our glory. If we endure somewhat for him, he endureth with vs; he weepeth ouer vs; he prepareth eternall fources of confolations : and, as it is fayd, that there is a certaine fish which sweetnes the water of the salt sea in its mouth, for lum. Jefus mingleth all our acerbityes in the inexplicable sweetnesses of

And yet thou (O Man) wilt in presence of this Modell still remaine a litle Tyger, as irreconciliable to amityes, as straight han-charity. ded to workes of liberality. Belieue me among all the Enfignes of Greatnesse which thou canst haue; there is not any more sensible then the charitable communication of one man to another by wayes of liberality and almes, which God receyueth in the nature

credis, interroga

Or har ad aternam gloriam via.

commeth.

of victimes. It is a Divinity for one man by his benefits to oblige Plip. 1. 2. e. 7. of victimes. It is a Divinity for one man by his benefits

Deus est, mortalibe. another, and this is properly the way of eternall glory.

mesacre mortalem,

Who are they in your opinion, that first of all deserved the title of Cardinall, which is now- a dayes accounted among the From whence the great dignityes of the Church? Do you thinke that nobility of ex-Title of Cardinals traction, fauour of great ones, Eminency of wildome, prudence in the gouernment of Empires gaue these litles to the primitiue Fabianus. Vide Church? I say all these qualities are very considerable; yet neuer-Coneil. Rom. sub thelesse it is true, that the first fowerteene Cardinals who were caldam. aduerfar. c. led by this name, were fowerteene personages of honour and merit, who vnder Pope Syluester were raunged in as many streetes of

cardinales cardini. the Citty of Rome, to take care of the poore. So true it is, that they bus seu vieis Rome. Who begat vs to Christianity placed the magnificence of men, not ingarments, which are the food of moathes: not in pretious stones. which are the excrements of the fea and land: not in Coaches, and horses, which are the notes of our pouerty, and dependance : not in titles, which are Imaginary felicities; but in the relieffe of perfons necessitious who are the Images of God. A learned Bishop

Errat qui Des pro- sayd to a Pope. He deceques himselfe who thinkes that a conscience ximam conscientiam so neare to the Divinity is tyed to its Interests; For my part I imagine uitari, fola putatis you do not believe there is any other gaine for you, but, that, which takes de liberalitate naf birth from your liberality, and that you thinke you receyve good, as

cuntur qui dinitias often times as you do it. cum tribuitu acci-

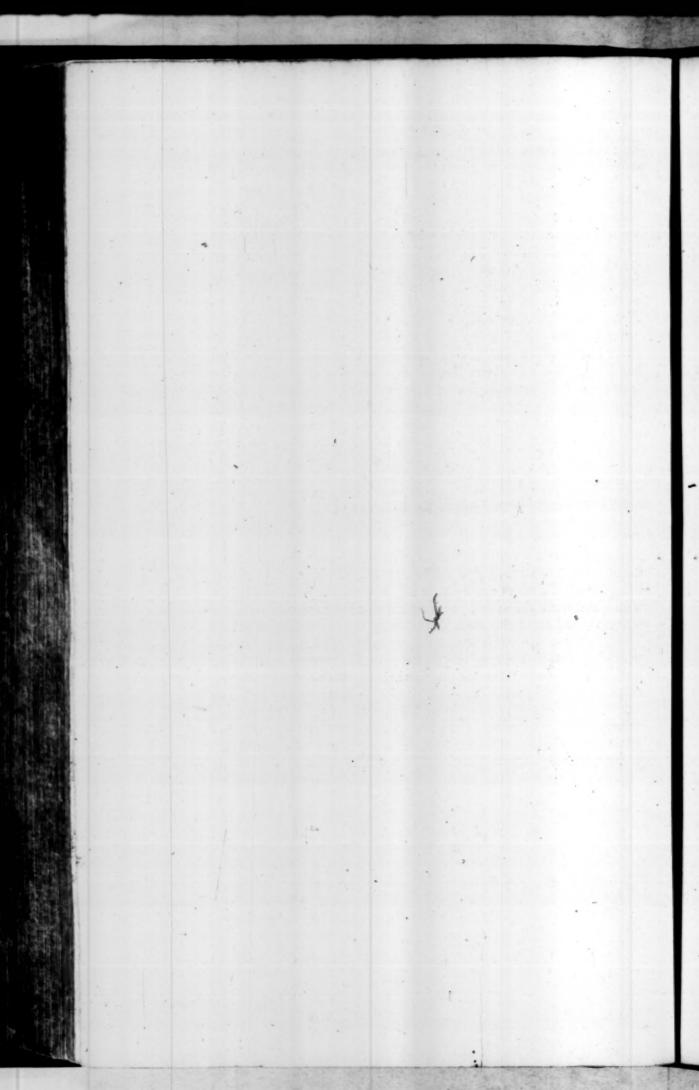
But if there be no spurre of honour which inciteth you to pro-Eurod. 1. 1. Ep. ad ceed confidently, and liberally to open our hands to men to enter Symmachuum Pa- into to communication of the vertue and glory of fo many faintes; at the least soften your bowells from the necessity of times, and the calamities of so many poore people, who seeme to be the dreggs of the earth; or froath of an enraged fea. Informe your felfer a litle of the wants of Cittyes and Townes, and you shall find many abandoned of all confolation, and destitute of all necessaryes, who are : your flesh, your bretheren, and your coheyres in Iesus Christ; and now whilst all smileth in your houses, and all is resplendent with a certaine lustre of faire accommodation in your owne persons; there are poore old men couched on straw among copwebbs; there are women afflicted with long and yrksome maladyes, enuironed with very many children whom they fee dying before their eyes, not having any meanes to give them a bit of bread.

They are forfaken by Kinred, frends and all manner of affistance. as if they were some monsters of nature throwne on the shore by the seas anger. There are virgins for whom daily snares are layd, that they may fall into finne vnder colour of pouerty. There are fome who have beene heeretofore very fortunate according to the world, who are fallen into great wants, and at this present when they have so many teares to bewayle their misery vnder the cou-

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nert of some poore cottage, have not a tongue to complaine; for having lost all, they yet retaine shame; which tyeth the hands of their pouerty, and hindereth them from stretching them out to the cruell-rich, from whom they expect nothing, but denyall. Know we not, how in certaine places men many times have runne vp and downe the streets armed with Fury and Rage for bread, and haue snatched (as it were) out of bloud and flames a nourishment worse then death? Know we not, there are many who have beene divers dayes without bead? And how often have others eaten fuch, as they were fayne to shut their eyes, to put it in their mouthes? Are we ignorant, that certaine mothers have prostituted their daughters out of a curfed, and vitious constraint, to helpe their miseries? Their hands peraduenture had beene more mercifull, if they had-hewed them in pieces, before they facrificed them to difhonour; but behold whither the tyranny of Auarice, and prodigality haue transported the affaires of Christendome. What rock would not be mollifyed among so many direfull objects? what ey of Ice would not melt amidst such spectacles of disasters? will you not then in your houses establish the facrifice of mercy, which God would have to be perpetuall? Will you not consider what you may do without much prejudicing your reuenewes? will you expect death to do good, and to make your tortch to be caryed after you? They who have renounced faith, trueth, and light (I meane Hereticks; have not renounced mercy) they exhaust themselves for their faction, and many times do acts of liberality to ours, who helpe the poore. But what fay I, Hereticks? The Turkes in their fauuage life give the Tenth of their goods to the poore. There are some who build fountaines, and pay men wages to give drinke to paffengers; and some thereto add cammells to cary their fardells. Whill it not be a great honour to you at the day of judgment, if perfifting in this inhumanity you see your selfe worse then Infidells, and that the Character of Christianity hath serued you for no other purpose; but to reproach you in the Eternity of your paines with the exorbitance of your Infamy. Good God, diuert this mifery from thy feruants, and fince thou fo freely hast opened thy heart vnto them, Let them neuer shutt vp the bowels of their Compassion, against thy bretheren who are the poore.

FINIS.



HISTORICALL

VPON

THE FOWER PRINCIPALL
PASSIONS, VVHICH ARE

As forver Dinells, disturbers

OF THE

HOLY COVRT



M. DC. XXXVIII.



TO THE READER.



EARE READER, I heere find, that, which Iob the first, writer of the world sayth, that our thoughts are as the Braunches of our soule, which multiply and extend as farre as their-roote giveth

them vigour, and nutriment. You see the affection, you have ever shevved to these Bookes of the Holy-Court, hath served for vitall humour to my Wit, to produce many discourses; and With much labour to undertake, that, Which I supposed to be profitable and satisfactory for you, which I have ever more esteemed then my ovune

repose.

when I thought I was at the end of my dessigne, you have caused me to set forth a sowverth Tome, wherein I conceive I have comprized all the secrets of humane life in the moderation of Passions. It would heere have beene sit for me to end, were it not that some Lords & Ladies, who make up a part of this innocent Court by the good example of their lives, are not fully satisfyed, unless I afford them Histories. This then hath moved me to crowne these Treatises with most select Historicall Observations, to expose to view the disorder which ill rectifyed passions introduce, and the utilityes they bring, when they are arraunged under the lawves of discretion. I meant expressly to have drawine them almost all out of our owne hystory, for two reasons, whereof

Whereof the one is, that the Passions of Infidels of Antiquity, and even those of many other Christian nations have passages too full of horrowr & brutishnesse. But ours, albeit they have extravagancies inconsiderate enough, are more Within limits ordinary to nature, corrupted by sune. The second is, that Writing this to the Court of Fraunce, I propose to my selfe I should more essicationally perswade by domestique examples, which are partly already knowing to our Countreymen, then by forraigne, and wheard of Historyes.

Novv all Passions of the Court relate to sower principall, which are Loue, Desire of honours, and pleasures of the world, Anger alwayes animated to Reuenge, and Enuy, which draggeth along with it the black passions of Iealousy, Sadnesse, and Despaire: I will content my selfe to pursue these tracks scoring out vnto you the disasters of such as have yielded to these motives, and the felicity of other who have gloriously surmounted them; And to add a pleasing variety to this last piece I will conclude with many short and remarkeable Examples suited to those sovver mentioned Passions.





THE DISASTERS OF SVCH AS HAVE YELDED TO THE

Passion of Loue.

AND

The Glory of Soules, which have overcome it.

E T vs begin with that Paffion, which is the Source of the rest, and which in all times hath caused trouble among men, to giue a grownd to our discourse.

The children of great Clodoueus became not fo foone tractable to the seuerity of Christian man-

ners, but sufferd themselues very often to be transported with very violent exorbitancyes, and particularly with vnlawfull loues; which caused ill example in their house, and great disorder through out their Kingdome.

Gregory of Tours

Cation,

Gregory of Tours, observeth sordid, and shamefull affections in the person of King Caribert grand-child of Clodoueus, which cast an Ecclipse vpon the lightes of the diademe of this great King, and could neuer be rooted out but by patience, by prayers,

and by the effects of the puissant hand of God.

Queene Ingobergua who knew the humors of her husband to be The plot of Queene Ingober-gua to cure her addicted to inconsiderate loue, and who was icalous enough of her husbands passion, bed, tooke not among her attendant Ladies those nimphes of the succeedethill out Court, which are full of attractives, and deserve admiration; but purposely chose, out base and despicable wayters, thinking, it was a fingular remedy against the Kings malady. She had at that time in her Court and service two daughters of a clothworker, the eldest of which was called Marcovessa, and the youngest Maresteur. Caribert whose loue was more lustfull then ambitious, became despe-

OBSERVATIONS AGAINST EVIL LOVE. 287

rately in love, and Courted them to the prejudice of his honour. and wedlock, which wounded the foule of the Queene with a very tentible arrow, leing the haugel this paffion made in the mind of this Monarck. Iealoufy fuggetteth her a trick, which feemed lufficient to divert him from this infamous feruitude, if this passion might be cured by another, & that a lealous woman did not irritate the woundes of loue by its proper remedyes. She calleth the Father of her two feruants; and commaundeth him fecretly to practife his trade in some corner of the Court, whither she very cunningly brought his maiesty to make him see the base of extraction of his Mittreffes, and to throw shame, and confusion vpon him. But he who at diffance faw this wyle comming towards him, and the folemne preparation of it, was displeased, saying that if nothing were wanting but nobility to render these maydes worthy of his loue, he would sufficiently ennoble them by his person, and that it onely belonged to him to rayle inferior things, by louing them! and as great ones will rather be flattered in their passions, then censured; instantly he made a shamefull divorce with the Queene, contrary to lawes both divine and humane, to take to wife the younger of these fisters which was Mirefleur. But love which being of its nature a flaue, fayleth not to be dildainfull) quickly put a distafte of her vnto him, to make him looke after the elder, who feemed the more modest, and ware a religious habit; whither delirous to enflame loue by this pretetext, (which ordinarily is eager to pursue all it can least obtayne) or whither she did it to give lesse advantage, and suspition to the lealous spirit of Qu :ene Ingobergua. The fire of Concupiscence (which spareth not to enflame Linfeywolfey as well as Satin) continually blowed by the wind of ambition, (which promised this creature a giddy Fancy of a Crowne) burnt fo strongly; and this spirit, which had more cunning then bewty, caused so much madnesse to creepe into the heart of this miferable King, that he resolved to mary her; which he did, qualifying a prodigious wheredome with the title of wedlock. The Queene was ready to dy, and addresseth her complaints to God, and men. The Bishops who were affembled in the Councell of Tours, in fauor of her, made Cannons against incestuous mariages, but the Cannons of that time were not firong enough against the arrowes of love. S. German Bishop of Paris, lent forth thunders of Excommunication; but passion armed with authority, made no more account of them then of flying fires, which are quenched in their birth. God thereto put his hand by the prayers of the Church, and tooke away this religious woman by a horrible, and sodaine death, which affrighted the King, and he in the end conceyued shame and forow for his fault, deriving his faluation out of necessity, since he could not gaine it from the glory of his resistance. That which remayned him of life was short and miserable, and his passion hauing rendered him contemptible to his owne subjects, he quickly

left crowne and scepter, to pay, a Tribute to his Tombe.

Gregory of Tours. I. J.

2. Another kind of most fortish loue appeared in the gouernment of young Moroveus, which I will heere relate, as being able to minister matter of terror to youth which takes liberty in clandeftine mariages. King Chilperick his father happened to beare away the bloudy spoyle of his brother Sigebert, who had beene trayteroully murthered by the subtile practises of Fredegond, when he was come to the Eue of his triumph. The famous Brunhault widdow of the deceased King (as yet) very young, was become a party in this milerable booty, and law her pretious liberty enthralled in the hands of her brother in law, and fifter, who was borne for vengeance, and excercized in massacres. Her fortune reprefented nothing vnto her but a thousand images of terrour; and the cruelty of her aduersaries made her apprehend all, that, which notable mischieuous wickednesse can do, when it hath the sword of power in hand. Yet her bloud was spared to consume her with languors, sentence of her Captivity was pronounced, by giving her the Citty of Roan for prilon. A trufty man was fought for to execute this Commission, and the King cast his ey on his sonne Meroveus, a young Prince, of a nature iweete and facile; and endowed with excellent parts, which, made him to be beloued and beheld as a riling starre, by the eyes of all France. This was to put fire too neare to stuble, not considering that the calme of such natures is ordinarily, the most turmoyled with stormes of loue. So soone as Brunhault (who according to the relation of S. Gregory of Tours was a very bewtyfull and well spoken Princesse) began to vnfeele her eyes, which had hitherto beene drenched in a deluge of teares, she appeared to Meroueus as a blushing Morne which rifeth the more fayre after a shower, and the arrow of loue sharpened by com+ passion made such flames to sparkle in his heart, that he was enforced to quench them with his bloud. He faw himself the captive of his fayre prisonner and already well felt he was not borne to be predominant ouer a bewty fo triumphant. The easinesse of his nature fuffered him, not to be long in resoluing to give way to his pasfion. He instantly declares himselfe, and coloureth his request with the title of mariage. Brunhault giues eare, whither for the love of Meroueus, or whither out of the hatred of Fredegond his mother, supposing it was an opportunity to cary fire very farre into the Royall race.

They secretly mary, the neuew, espouseth the Aunt, by a Crime vnheard, loue is their Pope & King, from whom they take dispensation and leaue. Fury conceyueth this mariage. Temetity signeth it: but misery sealeth the Contract. Meroueus returneth from Roan still hiding his fire vnder the ashes. He gives account of his commission. The King his father resolueth to send him to take possession of Guyenne, which he judged to be fallen vnto him by the death of Sigebert. He saigneth to depart from the Court with in-

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A notable example of Meroucus to dinert youth from licentious mariages.

tention to go to Bourdeaux, but the Counterpoyse of loue insenfibly caryed him to Roan, and he hastneth to Court his pretended spouse, and forgetts all cares, and affaires to please his passion, which being not kept within the limits of moderation, made a great noyce, and was carried to the eares of the Court. King Chilperic went to Roan with an army to quench the fire in its beginning, thinking there was some notable plot contriued againsthis state but he findes these louers had no other armes, but those of Cupid, and that the excesse of their passion had given them so litle leyfure to thinke on their owne fafety, that feeing themselves befett by foldiers, they had recourse to aultars; which were then fecure refuges: for the miserable Chilperic durst not violate Sancturyes in the presence of Pretextatus Bishop of Roan, a man couragious, and zealous for things divine. He promised himselfe to take this new maryed Coupple by the want of victuall, and other naturall necessityes. But he seing the busynesse to be drawne, at length patience flipps from him, and he made them to come out of the the Church, with promise of impunity. His soule was soften seeing a yong Queene, a widdow, and miserable by the cruelty of his wife. nature pleadeth in his heart for his owne bloud, he embraceth them both with teares in his eyes:and (not to affright them) entertaynes them with faire hopes; and whilst they litle thinke of it, he sends Brunhault into Austrasia her owne Countrey, & keepes Meroueus vnder good and fure gard, judging one could not well trust him if he were at his owne dispose. In the meane time Fredegonda, immeasurably displeased with the proceedings in this affaire, and supposing the King her husband went on too remissly; made it a great crime of flate, and of manifest conspiracy : wherein she involued the Archbishop Pretextatus. He was Meroueus his God-father, and could not but have some tendernesse towards this Prince his God-child, which being finisterly interpreted, drew much misery ypon him. He with his moueables, & papers were feyzed on, where they found certaine packets of Queene Brunehaults, which streghned the Sissission they conceived to his prejudice. He is sent for to an affembly of Bishops, where the King comming in, chargeth him with the crime of rebellion, accusing him to have withdrawen the people from their obedience, to crowne his sonne; and therevpon roundly required the Prelats that Iustice might be done according to holy Cannons. The witnesses are heard, and confronted, who do not throughly enough proue the crime whereof he was accufed. Pretextatus iustifyeth himselfe by a solemne protestation of his Innocency, which caused compassion in many. But these Prelats affembled, were partly weake, and partly fold to ferue the Kings passion: there was almost none but Gregory of Tours, who having an invincible spirit in a little body, encouraged the whole Astembly to the defence of trueth, the menaces of the King, and murthering flatteries of Queche Fredegonde being vnable to thake his constancy; Other batteries were likewise made to ruine

a man halfe-dead, by stirring vp against him divers calumnies, from which he very happily vindicated himselfe; vntill at length fome treacherous Bishopps counfelled him to accuse himselfe by way of humiliation; of the offence of state, which was objected against him. They told him, he must not appeare too iust before his Maister; that it was not reasonable the King should receiue an affrot in this affaire; that he was a mild Prince, who would Pretextatus should ow his fafety to his Clemency, and that he no sooner could speake one word of Confession, but he should be freed from this vexation, and restored to his Throne. The vnfortunate Prelate giuing eare to the hissing of serpets, made his tongue the snare of his toule, auowing an imaginary crime to vndergo a real vnhappinesse. He had no sooner pronounced the word, but the King trasported with excessive ioy prostrated himself on his knees before the affembly of Bishops, demaunding his robe for ignominy should be cut off, & the execratios thundred against Iudas to be pronouced ouer him The copassion of some; procured moderation therein. Neuerthelesse he was instantly degraded, condemned to banishment, & deliuered to the Kings gard, who lead him to a litle defert, Iland neare the Citty of Constance in Normandy whence he escaped to be in the end massacred by the practises of Queene Fredegonde.

This step-mother was not content to see Meroueus confined to a prison, but she violently vrged he might be shauen, and shut in a Monastery, which was executed. But it is a great error to thinke to make a religious man by holding a poignard to his throte, and by taking hayre from his head when the confent of his heart cannot be had. The thoughts (which according to the Interpreters of scripture, are as the hayres of the foule) were not taken away by the rootes from this miserable Samson. They so much persecuted him about his passed Loues, that he quickly forsooke cowle, and Monaftery to begin new stirres. He went directly to Tours, which gaue much trouble to good faint Gregory, and spent nights vpon the tombe of faint Martin, fasting and praying to have a reuela. tion, which might promise him a crowne. But seing Chilperic pursued him with armed hand, he fled feom twone to towne, and from Sanctuary to fanctuary, finding not any one, who would support his rebellion. In the end he gets into Austrasia, and returneth to the embracements of his spouse, as it were to end himtelte in those eyes which had enkindled his first flames. But the cunning Queene, considering that her subjects were tayled in alarmes upon his comming, and fearing she might draw upon them the totall storme of Chilperics armes, preferred reasons of state before those of love, and belought him to retire. They of Tours who were suspected by the King for having first of all fauoured his flight, thinking not to find their owne safety but in his ruine, called him back againe under colour to support his armes, and to become of his fide. The Prince, in whom passion caused a continuall dronkennesse of Reason being more easy to believe, then prudent to examine reasons, tourned towards them; and presently

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found himself caught in their snare. When seeing himself betrayed and ready to be delivered into the hands of his Father, & stepp-mother (whom he more feared then a Panther) he addressed himselfe to Geilan his confident frend, and prayed him to give an end to his miserable life, since having found so much infidelity in his beloued, treachery in his frends, and cruelty in his father, there nothing remained for him but a Tombe to bury all his mileries. The other thinking to do him great seruice, thrust his sword into his body, and seperated his soule. Which may be a fearefull Example for youth, to make them for euer to abhorre the charmes of loue.

That of Carloman was as light, although it had not fo long a fequele of accidents. Paulus Æmilius recounteth that this young Prince, accustomed to sottish and fordid loue, having in a streete Paulus Emilius: perceyued a creature, which to him feemed hansome, he began to follow her being mounted on his horse; but the mayd, very chast, (to avoid his Courtships) cast her self speedily into a house, whither Carloman spurring his horse desperately followed her, not obseruing that the doore of the house was too low; which smote him, and strooke him downe so vnfortunately, that he left both Loue and Life. It was a direfull thing to see so great a Prince to dy in least : but the sports of this passion are ordinarily bloudy, and Venus came from a sea of water, to swimme in a sea of

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3. I will heere also let you see the effect of a passion, to all extremity, diffolute & scandalous, which made a great noyce through- Concilia Gallicaout all Christendome, & will serue to make men detest the wick-na tom. 3. ednesse of such as breake conjugall bands, to satisfy their lust. The young Emperour Lotharius, grand child of Lewis the Courteous, loued in his younger yeares a Lady, much mentioned in the Epistles of Popes, under the name of Valdrada. She had a Commaunding bewty, was of a humor full of attractives and wiles, which surprized the young Prince with an affection so strong, and catching, that after a thouland croffes he could not be valofed from it, but by death. Neuerthelesse time and Reason inuiting him to thinke vpon lawfull mariage, he espoused Theutbergue, a bewti- Scandalous loue full, and vertuous Princesse, who was thought fit to quench the of the Emperour fire of his vnchast loue, and hereafter to enkindle his heart with Valdrada. flames more chast, and happy. But fascinated by his euill Genius, he presently tooke an auersion against his wife, being seldome perfonally with her; and perpetually in mind, and affection with her, who had layd hold of his first loue. Whither it were that this audacious woman imperiously ruled ouer him, (as a man timerous in his Passions who durst not yet confidently do a mischieste) or whither he were sufficiently disposed thereunto by the violence of his loue, he vndertakes a very scandalous busynesse, which was to vnmary, himselfe, falsly imputing adultery, and barrennesse to his wife. The

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criminall processe is handled in the Ecclesiasticall Court; Gontier Archbishop of Collin, who had great power, and great faultes, fupporteth the Princes part what he might, and having wonne Theutgard Archbishopp of Trew to his tide, he dragges along foules fet to fale by a torrent of authority to which none make relistance. The innocent Theutbergue is condemned in two pestilent Synodes, and handled as a profittute, the Crowne is taken from her, and put on Valdradas head, who appeareth with a merueylous pompe, whilst the other groaned vnder the ashes of a publique pennance. The chaft Princesse who not so much regarded eminent wedlocks, as the honour of her purity (which she meant to preferue to her tombe) appealed to the Pope, which at that time was Nicholas the first, and wrot mournfull letters to him, able to rent rocks assunder. The common father of Christendome heareth her complaints animated by trueth, and deputeth two Legates, to do her right. These Prelates had not courage enough to decide the matter; and feeing themselues vpon one side assayled by their conscience, and on the other belieged by the powerfull contentions of Lotharius, and two Archbishopps, they found out a way how to wash their hands from this judgment. They shew, that fince two Provinciall Councells had passed vpon it, and that the Archbishopps Gautier, and Theutgard had borne fway therein, it were good, that the fame men tooke paynes to go to Rome to let the Pope see the acts of those two asseblyes, and to iustify all their proceedings. These two Prelates (who thought nothing was impossible to their credit) refused not the comission. They go armed with impostures & tattle, to oppresse trueth, and ouer whelme innocency. The Pope, a cleare feeing and a charitable man interessed himselfe in the cause, and in full assembly discouereth their iugling, with fuch vigour, & perspicuity, that all the Fathers cast their stone at them. The mischieffe they meant against the innocent Theutbergue falles back on their owne heads, they are excommunicated, degraded, deprived of their offices, and benefices, to be reduced to the communion of Laiques. Neuer did men practife a mischieffe with more vnluckynesse and lesse successe. A Legate is dispatched to annull all they had done, which was the couragious Arfemius, who caused all the processe to be reviewed, draue away the impudent Valdrada, restored her honour to the Queene Theutbergue, & tyed her mariage with an indiffoluble knot. Neuertheleffe this iudicious Lady, wel forefeeing, that those loues (which are reenkindled with the fires of S. Peters thunders would neyther be happy nor faithfull for her) fayth, she was fatisfyed to have put her honour into safegard, and that having observed so much evill disposition in her husband, and treachery in the world, she desired to spend the rest of her daies with God. Lotharius, was transported with ioy, vpon this newes, and addresseth an humble supplication to the Pope, shewing he had obeyed his comandments; being dutifully bent to take his wife againe, but fince the piety of this Princesse

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Princesse, who is not borne for worldly matters, is suggested with the thought of entering into religion, it would please him to fayour her generous purpole; and to give him leave to mary Valdrada, which would be a meanes to take away all the sinne and scandall of his miserable life. The Holy Father made answere, that he much commended the charity he had towards Queene Theutbergue his spouse; but that it was fit this good affection might begin in himfelfe, and should he throughly, resolue to enter into a Monastery, the permission he required for his wife should hinder nothing. This answere confounded him, and seeing that of two wives; he was despited by the one, and interdicted from the other, he lived in the world as a man without foule, or contentment. Meane while he hoped, that God calling Theutbergue he at least should then haue all facility in his mariage with Valdrada: but the Pope confidering the euill practifes of this luftfull love which had scandalized all Christendome, and the former viage of his wife, he let him understand, that this match was for euer forbidden. Prouoked delire, burnes to fury, and he againe beginneth a most notorious whoredome, fince he could not colour it with the title of mariage. Therevpon menaces, and thunders from Rome follow, and the name of Valdrada is mentioned in all excommunications reiterated one after another. The miserable Lotharius seing himselfe cross fed by God and men, perpetually prickd with remorte of consciece. resolued to take a journey to Rome; and to present himselfe to Has drian the second, successour of Nicholas, to get his absolution, and to mediate the affaire of his mariage; his heart still propending towards her, whom he so vnfortunately had loued. The Pope harkened to him, and receyued him to pennance, and disposed himtelte to fay masse, wherein he was fully to finish the affaire of his reconciliation. When he came to the instant of Communion, he takes the venerable Hoast in his hand, and addresseth himselfe to King Lotharius, and all his complices, ready to communicate, and fayes to them. Sir if it be true, that having renounced your vnchast loues, you this day do present your submissions to God and to the Church in all fincerity, come neare, you and yours to this bleffed Sacrament with all confidence in the mercy of God: But if you still retayne the old Leuin of your inordinate affections, Get you from the aultar both you and all those who have setued you in this busynesse, if you will not be involved in the vengeance of God. This speach was a stroke of thunder that affrighted the King and his followers, and which made many of them instally to retire. Lotharius was ashmed to go back, & albeit he yet felt the flames of his loue to burne in his heart, yet fayled he not to passe further with his greatest intimates, and frends. From that time not any one of those who had vnworthily, communicated had any health, all mises rably dyed, and the poore Lotherius returning from his voyage townd the end of his life, and difefull passion in the Citty of Pla-Bb 3 centia,

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centia, Valdrada submitting, herselse to a suft pennance; obtayned absolution from Pope Adrian. Goutier, and Theutgard seing themselses deposed without hope of recouery, armed their penes against the Pope to no purpose. But afterward Goutier made great submission that he might be reestablished; yet obtayned not what he desired: for it was answered him that it was from respect of honour, and temporall gayne that all these humiliations proceeded, and therefore it were much better for him to perseuer in the excercise of his pennance, which was so much the more bitter vnto him for that he had in the beginning of this busynesse prostituted his niece to King Lotharius vnder the hope of mariage, which his Ambition sigured to him. So true it is that God chasticeth vice with a rod of Iron, in such as too neare approach the Sanctuary.

4. Valdrada is not alone among the Ladies of the old Court who hath made her selfe to be talked of in so ill a sense. Loue appeared as weake and shamefull in Ogine Queene of Fraunce, Mother of Lewis Outremer, who transported with soolish affection maryed berselfe to a young gallant named Heribert, sonne of him, who had betrayed and emprisoned Charles the simple her husband.

Annals of France.

5. The like passion was scandalous in the time of Phillip le Bel in three noble Princesses maryed to three sonnes of Fraunce; who were all accused of vnchastity by their owne husbands, and fell into horrible disasters, to teach women of quality, in what account

they ought to hold the honour of chastity.

6. But verily neuer any thing in this kind did equall the exorbitancy of Queene Eleonor, who renounced Fraunce, which had eyes too chait to tolerate her disorders. She going along to the conquest of the holy land, with King Lewis the young her husband, lost piety and reputation, refligning her selfe to the love of a Sultan Sarazin; the Turbant, nor dusky colour of a hideous man being able to stay the fury of her passion. She was the daughter of William the last Duke of Aquitaine, who in his time was a fcourge of Mankind: he alone at one meale did eate as much as eightmen; and this vast bodie filled with wine and viands, burnt like a Fournace, throwing out flames of choller and lust on all sides. S. Bernard knocked him downe like a Bore; foaming at his feete, prefenting the holy Hoast before him, and by that miracle made a Hermit of him. His daughter imitating his euill habits, had no part in his conversion, living in all liberty. Which was the cause that the King vnder colour of affinity made his match with her to be broken, and restored Guyenneto her, which she brought. This bold woman, not amazed at this divorce espouseth Henry of England, a man as passionate as shee, where she found a terrible busynesse, when (her vnquiet spirit, powerfully bustling in affaires of state, and the interests of her husbands children) she saw her selfe shut vp in a prison, where she lay for the Bace of fowerteene yeares in rage, and languors, which put a pennarce vpon her more yrksome to her humor,

humour, then it proued profitable to her foule.

Good God! what heavy horrours? what Tragedies? and what fcourges of God do alwayes fall on finne ? What a pleasing spectacle it is to see amidit such confusions, victories gayned ouer euill loue?

7. It is very true; that he who whould recount the remarkeable acts Frech haue borne of chastity, resplendent in the Court of Fraunce, and especially to the vertue of among Ladies, for one (who ought to be forgotten) a thousand Chastity. might be found, who had lived with very fingular Testimonies of Integrity: but it is certaine that Historias have an Itch to let downe mischieffes, and crimes rather then vertues; which is the caule, that when so many honourable women walke in the beaten track of a well ordered life, we no more admire it, then the ordinary course of the Sun : But if one stepp a wry, all curious eyes looke on her, as a starre in Eclipse.

Yet in lo great a negligence of Historians to write the rate effects of modelty, we do not want good arguments, which teftify

the loue our nation hath in all ages borne to purity.

8. Nicetas a Greek authour in the lamentations of the Citty of Constantinople taken by the French, cannot hold from admiring Baldwin the Conquerour thereof, who entring into a vanquished Citty, wherein there were many bewties, neuer did he cast so much as one wanton glaunce, beginning his triumph from the victory he got ouer himselfe; and that which he practised in his owne person, he caused to be exactly observed among his attendants, commaunding his Heralds twice in a weeke to proclayme through out the Imperiall Pallace, that all fuch as should have any ill purpose towards the chastity of Ladies, and meant to debaush the wife of another, were to take heede vnder grieuous penalties neuer to lodge within the circuit of the house. Verily this is a rare example of Integrity, able to shame the nobility, so much defamed by giddy, and base luxury, which hath blasted the lustre of its conquests, and not spared to rayle vp bloudy tragedies, which still make Histories to Lament.

9. Clodoueus, who brought not virginity from Paganisme, fo Baronius ad anmuch honoured virgins, that in the liberty of armes, he permitted num 499, not any to touch eyther their bodies, or lands. He bare a singular reuerence to S. Geneuiefue, who made profession of this angelicall vertue: he willingly gaue care to her requeste, and often graunted her what he had denyed the greatest in his Kingdome, even to the drawing of offenders from the gates of Hell, who had already the Executioners axe ouer their heads.

10. Gontranus his grand-child made himselfe much worthy of Gregor, Teron prayle by an notable act he did in the behalfe of chastity. It happes 1.9.6.27. ned that in his time, one Amalon Count of Champaine (who no more spared the honour of virgins then his owne, of which he was infinitely prodigal) caused awirgin as faire, as chast, to be taken, that he might dishonour her. Whilst he expected the successe of this

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this theft, he feasted and dranke according to his custome, immoderately. Wine, which enkindleth Concupilcence, quenched it in him by reason of his excesse, and whilst he more thought vpon fleepe then loue; this poore vnfortunate victime was stolne into his bed with all menaces and violences, that fury could invent. The poore virgin seeing this Holophernes was fast a-sleepe, thought it were not amisse to renew the History of Iudith, to vindicate her honour from this gulph, whereinto the craft of this treacherous man had precipitated her: she takes a fword which hung at the beds head, draweth it out of the scabbard, and gaue him a wound on the head, which awakened him from this dead-sleepe, and made him cry out Murther. His servants speedely ran thither and were ready to knock downe this Amazon, when the other toutched with remorfe of conscience, hindered it, and gaue her leysure to escape through the throng of the people. The wound (being mortal) quickly caryed him out of the world after he had had some time to detest his sinne. But his Kinred, and allies sought for nothing but to cut this young Iudith in pieces, who had dared to lift vp a fword against a man of so eminent quality. Wherefore she had recourse to King Gontranus, and prostrated her selfe at his feete, telling him all the story which had passed betweene the Count, and her. The King harkened to her, and freed her, taking her into his protection, against al such as would enterprise vpon her life, or honour, 11. Lewis the Courteous cofferated his Kingdome by the honour he gaue to chastity, resoluing not to enter into his father Charlemaignes pallace, vntill it was fanctifyed. He instantly banished

thence all those plagues, which had layd snares for the honour of the Princesses his fifters, replenishing his whole Royall pallace

with a holy odour of vertue, and reputation.

of S. Levvis.

VitaS. Ludonici. 12. S. Lewis may serue for an Example to all Princes, in as much as may concerne the continency of the maryed. To bannish all Loue-toyes from his heart, he resolved perfectly to love the Coningal chasting Queene his wife, whom he espoused in his most tender yeares, and both of them lived, and converted with fo much integrity, sweetnesse, and admiration, that one would have thought them a payre of Angells on Earth. The husband secretly stole into the chamber. of his deare spouse; and much he feared to be met by the Queene bis mother, who seemed (to such as did not well vnderstand her intentions) to be somewhat jealous, to see them together. But to fay truely, she mannaged these enterviewes in their tender youth, that their health might not be prejudiced, and their mariage might become the more fruitfull. And the good King to give her no cause of suspition, had litle dogges in the lobby of purpose that they might barke, and afford him leyfure to faue himselfe, and not be surprized by the diligence of Blaunch, in the Queenes chamber. His loue was accompanyed with fo much respect, and confidence, that he dispatched not any busyresse, without communicating it with

with her: In such fort that when he was to conclude the conditions of his deliuerance, with the Sarazins, he freely told them, he could not figne them without the aduife of the Queene his wife, who was not farre off. At which these Barbarians were much amazed, but he answered them, it onely belonged to them to account their wives

for flaues, and that his, was his Lady, and Mistresse.

13. Our most Christian King an imitatour of S. Lewis in the yertue of purity, possesseth it in such a degree, that in him it more dependeth on a guift from God, then the temper of man. Praises are often given to Princes, which are as colours in the aire, and have no foundation in their merit, but this hath taken fuch an incorruptible roote in the integrity of his manners, that it will never dy: which might minister matter for me heer to enlarge, had I resolved to write a Panigyrique, and not a History which treateth of thinges past, as Prophecy, those which are to come.

14. I thinke I have sufficiently toutched in the first and second Tome the notable acts of Charles the eight, & Cheuallier Bayard, and I-am confident, History will neuer suffer the austerityes of holy Helgaldus Mona-King Robert to dy; who to mortify concupifcence fometimes lay thus Floriscensis,

on the boardes the seauen whole weekes before Easter.

15. I do not account them contemptible, who having not had the happinesse to live in this great purity of saint Lewis, have not spared to refift loue, which had formerly maistred them. Dagobert a Notableviller, young King bred in all vertue by the care, & zeale of S. Arnold his of Dagobert a-Tutour, tooke liberty in vice very irregularly, so soone as this graue pains Emil, director had obtayned leave to retire from the Court. There are Aymonius; spirits which ressemble the woodden Doue of Archytas the Philofopher, which flew by engines, whilst they had their operation, and foared in the ayre; but so soone as they ceased, it trayled the wing on the earth. Such was our Dagobert, who perpetually hauing this worthy man Arnold by his fides, he spake as an Oracle. and lived like an Angell. There was not any thing more chaft, more deuout, and more affable: which was the cause that his Tutor thinking there was no more need of him about his person, vrgen+ tly entreated he might be permited to withdraw into the Countrey, which the King gain-fayd, even to the expression of anger, if he spake any more of this retreate. Neuerthelesse redoubling his importunityes he preuayled; and so soone as he was seperated from his scholler, he who before was a done with winges of filuer, & who in acts of vertue tooke a strong and consident flight, suffered himself to fall into the myre with a scandall, as fhamefull as the exceffe was violent. Lust affaulteth, and on all sides besieges him. Licentious youth takes possession of his soule, & continually blowes loue and bewty into his eares. It many times happeneth that the passions of young men, which have beene too severely restraigned, so soone as they have found passage, do the more violently overflow, as if nature went about to take reuenge vpon art, & precepts.

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They must some time be shewed the world with contempt, they must be enured against its assaults, they must be prepared against its deceyts, that they be not, like foolish pigeons, which have never feene any thing , but fuffer themselves to be taken with the first baytes. S. Arnold, who was a man that breathed nothing but wildernesses, in my opinion held the spirit of Dagobert in a life too much restrayned, which in the first approach of liberty, flew out into most violent extrauagancies. He presently tooke an auersion against Queene Gomatrade his wife, and in a liberty of doing all, which flatterers told him fell to him as an enheritance, he durst to repudiate her, and take a young Lady named Ragintrude, whom he most affectionately loued. Lust is the throte of Hell, which neuer fayes, It is enough, and when shame hath no bridle to withhold it, it makes no difference betweene things facred and profane, and the greatest crimes passe with it, as matters indifferent. This loues is not content with common passion, he entreth into Cloysters, and takes a virgin out of a Monastery, who had begun to dedicate her selfe to God. To her he addeth many other, and makes a litle Seraglio of his pallace. All Fraunce, groaned to fee fo fodaine, and deplorable a chaunge of life in their King. S. Arnold is invited by some good men againe to visit his young plant, and to take in hand the raines of the Kinges direction; which he had forfaken, but whither he were charmed by the sweetnesse of his folitude, or whither he feared he should have no favorable admission after so solemne a leaue, (which he with so much importunity had begged) he would not hearken to it rather choosing to fend his fighes to the eares of God, then the Kings. S. Amand determines to vndertake the matter, which he did with Ecclesiastique vigour, and a most vindoubted confidence; but the sick man was too tender to endure a tongue armed with fword and fire; so farre was he from disposing himselfe to remedies, that he could not suffer so much as the presence of his Phisitian, causing him to be send into another countrey. Pepin of Landen, who was the prime man in the Court, thought fit to instill some good counsell, and sage wordes as occasion offered, but the King transported with the exorbitancy of his youth, told him he was a troublesome man, of whom it were fit to rid the world, fince he was so hardy, as to censure the inn ocent delights of his Maister. For which cause this great pillar of state, shaken by the storme of a violent passion, much tottered, and was very neare to have beene throwne downe. The Reuerence wherewith his vertue was honoured, (which proceeded almost to veneration) faued him to referue his reasons for a better disposition. During this time the Queene dyeth, and the affections of Dagobert began to flacken, either out of fatiety, or shame. This good Councellor layes hold of his opportunity and takes him on the Biasse, shewing him his honour and repose, joyned with the good of the state, required of him a happy posterity, and that it was a

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very easy matter for him, fince he had honoured Ragintrude with his affections for her exquilite bewty, and the excellent guifts wherein she surpassed, that he might take her to wife, and limit his loue within lawfull wedlock, which would draw vpon him the bleffings of heaven, and the love of all his people. This speach happily entred into the Kings heart, and he resolued to follow the Counfell which was presented him by so good a hand. He dismisseth all the women, which had tyrannized ouer his affection, he maryeth Regintrude; and as if in an instant some charme had beene taken away, he in himselfe by the hand of God made such a chaunge, that his life was a Rule of vertue, and his conversion a miracle. The court which commonly followeth the inclinations of the Prince, tooke with him a quite other face; vice, and vitious are thence banished, and all vertues thither brought chastity as in triumph.

16. 1 verily thinke, it is many times an act as hard, and heroick Rigordus. to free ones felfe from a miery bogg, whereinto one by mischaunce is fallen, as to live perpetually innocent. For which cause I much Great Triumph esteeme the resolution, of Phillip Gods-guist, who being in the of Phillip Gods beginning distasted with Engelbergue his wife ,after he had repu-guift ouer himself.

diated her and taken Mary the daughter of the Duke of Merauia, out of a violent affection which long had embroyed him, he was sodainly converted; and layd hold of the occasion of his faluation. The Complaints of the scandall he gaue, flew to Rome, and returned with Censures, and Thunders. Census, and Meilleur, two Legates, fent by the Holy Sea durst not toutch this wound, which they judged to be incurable. Peter Cardinall of S. Mary absolutely incenfed him, putting the Kingdome into interdict, and the King into despaire, who vomited nought but choller and flames. Two other Legates deputed for a third tryall proceeded therein with much sweetnesse, which so gayned the soule of Philip that he began to submit to reason. Yet the charmes were so violent, that his reason thereby became infirme, and his constancy wavering. His busynesse was lastly decided by a synod, and it was daungerous least it might stirre vp a storme, when this Royall heart which was come to plead before the Councell, and to dispose of his affections to the height of his contentment (there wanting not to men of authority who flattered his passion) was sodainly touched, takes the Queene his wife, reconcileth himselfe to her, setts her behind him on his horse, caries herto his Pallace, & caused to be sayd to the Legates, and the other Prelates affembled, that they had no more to do to trouble their heads any longer about his busynesse, for he had happily determined it. If Henry the eyght King of England had taken the same course; loue would have beene disarmed, innonations hindered, concord established, and all the disasters banished out of England.

Lastly to conclude this discourse I verily thinke, neuer woman better mannaged loue then Queene Blaunch mother of Saint Lewis

300 OBSERVATIONS EVIL AGAINST LOVE

She was very louely, and among those great lightes of perfections, which encompassed her on all sides, the wanted not bewty, which was the cause that continuing a widdow in a flourishing age, there were Princes in her kingdome who durst promise themfelues, that she would reflect on them for a fecond mariage. Among other the Count of Champaigne proposed this good happ to himselfe, more then was to be believed, and ceased not to play the Courtyer, even to the fitting his gallery with verses, and Emblemes of the Queene. This prudent widdow, who had to do with Great ones in the beginning of her authority of Regent, engaged not herselfe to any , nor did she likewise reiest their suiets: but so soone as some of them perceyued she had no purpose for them, they presently tooke armes to disturbe the Kingdome, and to lessen the authority of the young King. The Count of Champaigne saw himselfe by necessity embarqued in the faction, but he had much a doo to defend himselfe from the affection, which posfessed him, for this exquisite bewty. For which cause he pleaded like a louer, and betrayed his faction, discouering the things most important, which gaue Queene Blaunch a great light to gard her felfe from the wicked enterprises of her enemyes, and to diflipate all factions.



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OBSERVATIONS, VPON THE PASSION OF DESIRE

Unherein we may behold the misery of ambitious, and turbulent Spirits.

HE wind, which is an inuifible power, and which ap-Merueilous effects Peares before our eyes no more then nothing, maketh of the pation of tall ships to moue, pulleth vp trees by the rootes, ouerthroweth houses, excercizing on land and sea powers too too visible. Desires, and hopes likewise (which, to fay truely, are but imaginations almost vnperceivable) vexe empires, embroyle states, desolate Cittyes and Prouinces, and make hanock, fuch, as we cannot in thought conceyue, nor can our eyes euer sufficiently deplore.

It is a straunge thing, that from a litle fountaine-head which onely distilleth drops of water, great rivers grow; & from a desire which inuifibly hatcheth in the heart of man, lofty ambitions, burning auarices, & enraged couetousnesse proceed, which destroy mankind.

Our first desires respect body and life, which is the foundation of all the bleffings we can hope in this world, and heere it is wherein those who flourish in Empires, and eminent fortunes, shew passions and cares, able to make them immortall, if humane nature might reach to fuch a state.

We all know that Lewis the eleauenth was a Monarch, who by Straunge defire of the greatnesse of his wit and power, darkned all the Kings of his life in Levys the Time; but we likewise cannot be ignorant, that he had most ardent eleaventh. Passions, which gave him infinite disturbances, the consideration Whereof may serue Great ones for the establishments of their repose. Neuer any man more loued life, nor more feared death, then this mighty Prince; who seing himselfe laden with infirmityes, and affayled by old age, (a difease incureable) employed the whole power of an ample Kingdome to hold together a poore thread of life. There was not any remedy in the world which he tryed not, there was no secret in phisick which he opened not, his profusion

profusion caused him to give a Phisitian ten thousand crownes a moneth, and although this Monarch were one of the most eminent of his time, and that he fought nothing but to climbe ouer the heads of Princes, yet he made himselfe a slaue to Hippocrates his disciples, to idolatrize health. It is to be thought, if Medea had in his daies returned into the world, he would have put himselfe into her hands, of purpose to waxe young againe, like another Pelcus. So foone as he heard speach of a man, who cured maladies by certaine extraordinary wayes, needs must be come from the vtmost limits of the earth: and for this cause he called S. Frauncis de Paula, who draue away feauers, and plagues from humane bodies with so much ease, yet could he not prolong the Kings daies, whom God would punish by the privation of that he most loved. He also tooke the holy violl of Rhemes to keepe it in his chamber, and therein to find treasures of life, which was bootlesse; to teach vs there is no greater a Hang-man of our hearts, then inordinate ill rectifyed defire. The defire of life transported him to extraordinary actions. For having beene all his life time very plaine in apparell, towards his latter daies when he went not out of his chamber, he fumptuously clothed himselfe, he shuffled his officiers, and chaunged them out of a certaine defir of nouelty, that it might be knowne, he was yet aliue: he cared not to be cursed so that men beelefft him to be living. Yet if he had done all this to lead the life of a man, and of a King with some reasonable contentment, his cares might have beene the more excusable. But all this great endeauour was but to dragg along a miserable life among the distrustes of his nearest allyes, among iealousyes of his owne sonne, among woodden and Iron cages, where in he kept a Bishop of Verdun'for the space of fowerteene yeares, among chaynes and clogges of Iron, which he called his threads, among disconsolate sadeneffes, which they fought by all meanes to sweeten, one while making clownes to sport before him, another while furnishing out a mufick of Hogges raunged vnder a pavillon of veluet, which they pricked through the eares with bodkins to make them chaunt forth their goodly warblings. What inventions doth a paffionate man find out to prolong his punishments?

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Next vnto life the most ardent desires are for wealth, and honour, which make turbulent and busy spirits to disturbe the whole word, without enioying one hower of repose. One might as soone number the starres, and the sandes of the sea, as reckon vp the soules of this kind, with which the Histories of all nations are stuffed. For in matters that concerne particular ends, you on every occasion see children bandyed against their parents, and kinred in mutiny, one against another, who beely their bloud, betray nature, and deuoure lands bloudy, and smoking for imaginary pre-

tentions in the matter of their inheritance.

2. But it would be very hard to find a spirit more couetous, more factious

factious, and more tempestuous to encrease his estate then was Regino. that of Lotharius the sonne of Lewis the Courteous. Hence it was that he shamefully degraded, shaued, & shutt the King his Father ry which in the in a Cloyster. Hence, that he contriued so many matches, and plo-end Lotharius ted so many conspiracies. Hence, that he leuied so many armyes, gained ouer him-and gaue so many battailes. Hence, that he ransackd so many florme of passions Churches, put the Clergy to rantome, threw downe Iustice, and in becomming exhausted the nobility. Hence it was, that he had alwayes an ey towards the field, and an armed hand to ruine the enheritance of his brothers. Lastly, hence proceeded that bloudy battaile of Fontenay, where a hundred thousand men of accout, dyed in the place; fo many rivers & feas of bloud must an outragious ambition swimm in, which is wedded to particular ends, and couetousnesse.

But how so euer it were, he by an vnexpected miracle became victor ouer thele two passions, when after he had embroyled his whole life, he was fensibly toutched with a divine inspiration, and forfooke the crowne of an Empire, to take that of a Cloister, chaunging his pride into humility, his impiety into denotion, & his ambition into pennance. It is an Act which onely appertaineth to a Hand wholy divine, to draw light out of a Chaos, and pul this ferpent out of his cauerne; but it was likewife a most incomparable happinesse, to see him to dy a good Religious man at the yeares end, and to receyue the Crowne in the beginning of the Carreere, although it be not likely, that those grieuous sinnes were so soone expiated, but that a good part of them were referued for purifying flames.

3. For as much as concerneth the diversity of ambitions, there shallow and Fanare some shallow, and fantastique, which ressemble that of a silly tastique ambi-Trades-man in Constantinople, who gave al the wealth he had ga-tions. thered in his whole life, that he might (but so much as one hower) weare the crowne on his head, and play a King of the Cardes on a Codinus in Eclog. stage, where he was vied with al manner of scorne. Euen so many Courtiers suffer themselues desperately to rune into certaine barren vanityes, bulying themselues about Genealogies, mariages, extractions, right and left lines, to find in the Ashes of Troy the great, an ally of their bloud, and to make to themselues diademes in picture.

Other are a litle Hypocondriaque, and have humors not vnlike those of Peregrinus, who presented a letter of challenge in a great Lucianus in pereaffembly of Grecians, inuiting all the world to come and fee him grino. burne aliue, wherein he fayled not, throwing himselfe into the fire to gaine the glory of a generous man. Al our Gladiators are in this state, who defire to make themselves famous by infamous Duels, and have a greater appetite to line in the fantaly of men, fuch as themselves, then in their owne bodyes.

4. There are other couert defires of honour, which fleepe in the The ambitions of bosome of men consecrated to God, and enkindle their flames with Ecclestraftiques &

Cc 2 the Religious much the fire of the Incensory, which are much more subtile, and which devoure, as fire from heaven.

Crodielde daugh-

5. This was verified under the raigne of Clotharius in the person ter of King Cari. of Crodielde a religious woman of the Monastery of Saint Crosse bert a Religious of Poictiers. She was daughter of Caribert, & following the examgreat troubles by ple of the Queene saint Radegonde, she had generously despized her ambition. the world, to take a husband in the house of of persons are commonly treated with much honour, and faire entertainment, their passions sleepe like the filk-worme, folded vp in its threads, which in the end breakes its prison, becomes a but-

terfly, and flyes aloft in the ayre.

She had a violent desire to hold the highest place, and to yield to none, as farre as her power would extend. She patiently enough endured S. Radegunde, because the had beene a Queene; but so foone as death had closed up her eyes, and that she saw, without any regard had of Royal bloud, Leuboece was chosen, and confirmed for Abbesse of the Monastery, she brake her bands of silke, which so tenderly tyed her to the Crosse, awakened al her sleeping passions, tooke the wings of such an exorbitant ambition, that hauing opened the lockes, and broken open the doores, the went out accompayned with Basines her Cousin, and forty others Religious Libertines, to prouide for her selfe at Court, and to procure to be cholen Abbeste.

The good S. Gregory of Tours relateth, that she comming vnto his Citty throughly wet, & much tyred with her iourney, belought him to take her and her virgins into his protection, against the violences of the Abbesse of Poictiers, who had treated her with al maner of indignity. She added that for this purpose she was going to the Court, and prayed him, that expecting her returne, he would be pleased according to vsual charity to prouide for the entertainmet of al her religious women. The good Bishop, who was very busie about his studies, and the function of his charge, would not vndertake the trouble of mainteyning so many virgins, which he feared as much as a vast army; but entertayned her very cannonically, faying he could not approve her going forth, and that if she were offended with her Abbeffe, she ought not therefore to forfake her Monastery without leave; but peaceably to informe Moroueus the Bishop, who by the obligation of his place, was to order al their differencies. She, who would not heare speach of this man, answered; He marred al, and that order cannot be expected from the author of disorder, so that seing S. Gregory nothing disposed to feed so many mouthes, prouided els where; and went directly to her vncle King Gontran, leauing al her religious vnder the charge of Basines. Gontran receyued her very courteously, as his niece, and gaue her many guifts, but having wel confidered her bufynesse, he would not meddle with it, saying, It was an Ecclesiastical affaires; and that he would recommend it to the Bishopps of

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the Prouince; which he most exactly did, without prescribing them any thing to the prejudice of Right, or the dishonour of their dignity. Crodielde therevpon returning to Tours fownd her sisters much impayred, and knew by experience that religious women dissolue in fecular life, as salt in water, although thence it tooke its originall. They were so chargeable to all, but especially to saint Gregory, that he prayed and made vowes for their departure, which caused them to hasten their retreate to Poictiers, where instead of entering into the Abbey, they withdrew into the Church

of faint Hillary.

In the end Godegefillus Archbishop of Bourdeaux arrived with his Suffragans, to decide the matter, but these Mistresses, who had good notes, finelling that this affembly was not to fauour their faction leayed a regiment of foldiers to defend them, of which they make Childeric to be the Captaine; a wicked and a most refolute fellow, who fayled not to be well followed, such store there was of Frizlers, and effeminate youngsters, who put themselues into this army of women. The Bishops fayled not to march directly towards them, accompanyed with the Clergy, and a great multitude of people, to summon them to reenter into the Monastery; but this Amazon instantly commaunded her soldiers to strinke, which they did with so much violence, that the Crosyers, and banners feing themselues so vnexpectedly charged began to totter; the Bishops, the Priests and Deacons fled: There was a generall diffipation of the people, and many were wounded in the place, the Church it selfe being stayned with humane bloud. Crodielde running on to the highest degree of insolency, as if she had beene puffed vp with her victory, entreth into the Monastery with her Hacksters, and takes her Abbesse, who is dragged by the hayre, vsed with all hideous extremityes, and confined to a prison. She caused all the religious women to come, who had opposed her, she torments them with fundry tortures, layes hold of the chartres, feyzeth on all the papers, maketh herselfe Abbesse; and bearing a barbarous foule in the heart of a woman, excercifeth rigours, and crueltyes, which strooke horrour into all the world. The Bishops had no other defence, but the Thunders of Excommunication, of which these creatures, abandoned by God, made very litle account. Macon Gouernour of Poictiers was entreated to vse a ftrong hand, but he excused himselfe, saying, he would not contend with the daughter of a King, without commission. But it was not fit, matters should fo continue; and honest men vnable any longer to see the Church groane vnder an vnheard of Tyranny, implore by most humble supplications, the ayd of three Kings, Clotharius, Guntran, and Childebert, who being senfibly toutched with these disorders gaue large Commissions, power, and commaundement, to Gouernours to affist the Bifhopps of Tours, Colen, and Poictiers, who were appointed to determine Cc 3

determine this difference. Order is at this time well observed, Iustice is there supported by force, the gallants who had adhered to the faction of the nunnes, scatter under the terror of armes and Royall authority. This Emperesse of Rebells is taken, and caryed to the Councell to give an account of her deportments. She comes thither in an audacious manner, retayning still some thing of her arrogancy, and insupportable haughtynesse, even in her depresfion; and after she had employed armes, she skirmisheth, what she could, with her tongue: which was by falling on the life and manners of her Abbelse, whom she accused of many trifling things, reproaching her (among other pointes) to have made a garment for her niece of a Cope taken out of the Treasury of the Church, which was falle; to have caused secular persons to eate at her Table. To haue a bath in the Monastery, and to play at Chesse. For this required to have her deposed, that she might be put into her place: wherein it plainly appeareth, that ambition is not onely turious, but blind in its tury. She who swallowed Cammells, maketh an anatomy of a fly, she who was defiled with the crimes of Tyrants, reprehendeth fleight recreations, which had beene permitted vnder the gouernment of S. Radegonde. The Abbesse replyed very modeftly to all her objections, and made her innocency appeare as bright as the rayes of the fun, where vpon she was reestablished with honour, and applause in her dignity; and the other condemned to a aske her pardon, and to submit to her commaunds. To which she very stoutly answered, she would neuer do it, and that they should rather aduife vpon the meanes of putting the Abbesseto death, then to vie her in such fort. But she persisting in this obduratenesse, is againe depriued of the communion of the Church, seperated from all her coplices, who are placed in diverse Monasteries there to do pennance : yet she still finding her selfeto be supported by some, by reason of her noble extraction, on a time stole her selfe from the just punishment of euill cariage and fled with her Cousin to Childeberts Court, where being not able any longer to raise stormes, she was constrayned to be quiet, rather for want of force, then through the defect of courage. One may by this proceeding fee the Tempests which arise from ill rectifyed defires, when they are vnderpropped by some manner of power, and that there is nothing fo fouueraigne, as in their roote to mortify them.

Ambicious which bad in hearts of base extraction lent.

5. But they neuer are so insolent, as when they bud in the hearts are the most into- of people of vase extraction, who behold themselues vnexpectedly

The example of a rayled to some extraordinary fauour.

Chirurgien of S. Saint Lewis had taken into his frendship his Chirurgian, named preffed and chafti Peter La Broffe, because, besides the experience he had in his prodence, and inflice his wit, and great loyalty. This fauour mounted much higher 3. King of France, vnder Phillip the third, successour of faint Lewis, for he not content

tent to honour this man with a particular affection, bestowed benesits vpon him with such an inestimable profusion that he raysed
him to the dignity of Chamberlayne, and conferred honours, and
largesses vpon all his Kinred. This fellow seeing the young King,
had not the moderation of the father to proportion his affections to
his reputation, and the good of his state, vsurped vpon his spirit,
entred into all his secrets, aneeds would entermeddle instate affaires, from which his birth and the much limited capacity of his wit
ought to have deterred him.

The King had in a fecond wedlock maryed a most vertuous Princesse, Mary of Brabant, who held in his heart that place which the law of God, and the Sacrament of mariage gaue her. It is a wonder, how this child of the Earth entreth heereby into icalousyes, & thought the tender affectios of the King towards his dearest spouse might lessen the good fauours of his Maister, whom he was delirous

to possesse in the title of a souueraigne.

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He fought to cast the apple of discord into so happy a mariage, and feeing this knot could not be broken but with much labour, having a foule fold to Iniquity, it is thought he found meanes to Poylon Lewis, eldest sonne of Phillip, and of Isabel his first wife. This young Prince is by a sodaine death taken away to the infinite griefte of all the Court: Phisitians being consulted with vpon it, judge his life was shortned by poylon, not knowing the author of fo deteastble a crime. The wicked man in the meane time gives close counterblowes, and vnder hand fixeth this suspition vpon the innocent Queene. And albeit her behauiour (which did print innocency on the mild aspect of her face) sufficiently freed her before all good men, yet the interest which commonly stepp mothers haue in the death of their husbands children, and the subtile fleightes of this diuell (who coloured the matter with zeale of the publique good) began to blemish a life, which was as free from stay. nes, as the brightest starres. The King is already halfe wavering; but loth to precipitate any thing in an affaire of fuch Importance, he resolued to consult with the oracles of that time, and to have recourse to the lights of heaven, fince they on earth were ecclipfed. There was in those daies a religious woman in Flanders, who was thought to be endowed with the spirit of prophecy, and to tell the most hidden things, to whom he resolued to send the Abbot of S. Denis to fatisfy him in the trueth of the fact. La Broffe, who expected a more speediyng dispatch vpon his informations began to be troubled, & fearing this prophetesse might marre all, so wrought that the Bishop of Bayeux his Kinsman, aggreed with the Abbot, to vndertake the iourney of Flanders with him. He being very subtile fought to preuent the virgin, and to accommodate her to his likings, wherein he could not preuayle according to his wicked purpole; and it is likewise thought, she let him see presumptions pregnant enough against La Brosse his Kinsman. But he surpri-

zing her by way of conscience enioyned her silence, saying it was not fit for her to speake, since her speach might peraduenture be the cause of the death of a man, whom she could not expose to this daunger without mortall sinne. The Abbot being come to acquit himselfe of his commission found her wholy reserved, and could get nothing out of her, which made him to suspect some deceit. Both of them returned to the Court, where the Bishop being questioned by the King concerning his proceedings, faith the religious woman had told him things vnder the secret of Confession, which was not fit for him to reueale. To which Philipp readily replyed, that he fent him not to heare her confession, but to know the reuelations she had from God in the discharge of innocents. The Abbot fayd alowd he wel perceived there was juggling in the Bifhops proceeding, and that he went not fincerely to worke, which was the cause, that a secod Embassage was appointed to this religious creature, whereof Theobald Bithop of Dol, and Arnulph a Knight of the Templers, had the commission, & they so well vederstood how to handle the matter, that the spake in these termes. Tell the King, If any one hath spoken to him in an ill sense of the Queene his wife, let him not believe it, for she is truely and sincerely good, and cordially faithfull towards him and his, her vertue cannot be obscured by the darknesse of Calumny. This answere cured Philips mind in the matter of suspition against mary, and turned it voon his bad servants, although the want of prooffe permitted him not, to hazard the punishment was due to them.

But God who draweth brightnesse out of the bosome of darknesse discouered the mischieffe of la Brosse by a notable accident. One of his trusty frend passing by the Abbey of S. Peter at Melun is surprized by a sharpe sicknesse, which made him thinke vpon his last pasfage by the affistance of good Religious men of that Monastery; & finding himself toutched to the quick with remorce of conscience, he declared his crime, and gaue a litle Casked to a religious man, who heard his confession, charging him to give it to the King with his owne hands, and to no other, which he very faithfully did, and when they opened this boxe of Pandora there were discourred all the mischieffes, and practises of la Brosse, and his hopes to be disfolued. For he was presently put in prison and brought to his Tryall, which was followed by a Sentence that condemned him to be hanged, and strangled on a gallowes of Felons. Heere it was where, the ambitious defires of this disloyall foule were to determine, who found that worldly fortunes in which God is not, are grosse smokes that produce nought but Tempests.

The French reven-

6. To conclude we find in the last order bloudy, and furious amgers of ambition. bitions, which cause revolutions of Empire, and shake the pillers of the earth. Nicetas observeth one very terrible, wherein the French were witnesses, arbitratours, and reuengers.

> During the expedition they made in the land vnder Phillip Gods -

Gods-guift, there appeared a straunge accident, and a horrible confulion in the state of the easterne Empire. Isaac Comnenus; who held the raines of the Empire is menaced much milery by his nearest allyes, and those whom he had advanced to the greatest dignities. He therevpon consulteth with a Sooth-sayer, who among popular spirits was in great reputation, but who according to the opinion of Nicetas, was a cheating Impostour, that fought to passe for a Prophet, although his wordes consisted of a thousand falshoods. The Emperour with much courtely having faluted him, he disposed himselfe to leape, and to expresse straunge postures, which sauoured more of a man possessed, and frantique, then of a Prophet, notwithstanding without saying anything els, he threw his staffe at the Emperours Image, and for an ill presage put out the eyes of it. Isaac Comnenus, making no account heereof contemneth the Sooth-sayer, and in few dayes is depriued of the Empire, and of his eyes by a horrible conspiracy of Alexius his nearest Kinsman, and in this condition confined to a lothsome prison all the rest of his life. The Tyrant who had put out his eyes takes his bloudy spoyle, and finding no resistance possesseth himselfe of the Throne of Constantinople.

Alexis, sonne of the Emperour made blind, escaped out of the The furious amchaines, and hand of the parricide his vnckle, and goes to the bition of Alexis French Camp, where he made a lamentable narration of his difa-the Tyrant of sters. He prayes, he befeecheth, he conjureth these braue Conque-by the valour and

rours by all things the most facred, to take pitty vpon a miserable Iustice of the Emperour and to succour his father against the most execrable treachery, that euer was practifed in the world, faying. It onely belonged to them to trample dragons, and monsters, vnder foote. Besides the glory of this action, he promiseth them wonders, armes, shipps, munition, to advance the dessigne they had for the conquest of the holy Land. The French were divided in opinion vpon this bufynesse: some desiring to pursue their journey, other judging this occasion well deserved to stay them, there being not any actions in the world more glorious, then to do Iustice to the afflicted, dispossesse bloudy vsurpers of Empires, and to restore true Kings into that ranke, which nature, & the confent of people had giuen them. This faction caryed it, and ours vsing the aduantage which their first feruors afforded them, put themselues presently in a readinesse to take Constantinople. One who should well weigh the exploites of armes they did in fixe daies, would thinke their army had confilted of Gyants, who bare Mountaines and piled them one vpon another, to ouerlooke the strongest Cittadels in the world. What they did, exceedeth ordinary prodigyes, and will scarcely find credit with posterity. Two thousand foote, seperated from the rest of the army, ayded by onely fine hundred horse, entred into a Citty, wherein there were threescore thousand horse,

and fower hundred thousand soules able to beare armes. This so fil-

led mindes with terror, that the Tyrant, as timerous in warre, as he had beene violent in peace, leaves his place without resistance, and putting his richest treasures into couert, he goes to sea, in an in-

stand to chaunge agreat Empire into banishment.

He went out at one gate, & young Alexis entred in by the other, causing his troupes to march in good order, and was with applause received by the chieffe Cittizens, who had vsed much compassion in the afflictions of his Father. There was then seene a straunge alteration, when they went to take this poore blind Emperour out of prison, to cary him in triumph to his throne; He thought himself a-sleepe, and in a dreame, and imagined it so sweet, that he in his blindnesse feared the day-light. He learned from his sonne all the successe of this negotiation, and the valourous atchieuements of the French. He knew not what he should belieue, what he might hope, nor what to admire. A world of wonders overwhelme his mind, and more then ever he bewayleth the losse of his eyes, to behold himselfe bereft of the sight of these incomparable men, who seemed to be sent from heaven.

Finally he faith he is fatiated with Empire & worldly greatnesse, and that he putteth all his state into the hads of his sonne. His sonne embraceth him with all vnexpressible tendernesse, calling him his Lord, and Father, and protesting he will not entermeddle with any thing of the Empire, but the cares, whilst he liueth, leaving the di-

gnity to his discretion who had given him birth.

The Father on the other side, answered, that the piety of his sonne was more to him then all Empires, and that he hereafter should repute himselfe the happiest man in the world, beeing enlightned by the rayes of such vertue in the deprivation of temporall light. This was an admirable strife, which made it appeare that if there be impetuous desires in the Courtes of great men, there are likewise sometimes to be found moderations, which surpasse all mens imagination. I am not ignorant Nicetas saith that this affection afterward turned into lealoufy; but we must note this authour is passionate against Alexis and his father, by reason of the amity he contracted with straungers. The French judged it fit that the sonne should raigne by the authority of the Father, and in respect of his infirmityes, take the whole gouernment of the state into his hand, which he did, and all seemed to prosper in his beginnings, when after the retreate of ours, who had made hauock enough in the Citty, out of the liberty of armes; rebells stirred, who put the whole Citty into combustion, exciting it against the young Emperour, and faying, that vnder pretext of publique good, he had called in straungers to the saccage of his Countrey, which made him vnworthy both of Empire and life. The conspiring was so violent that Alexis having no leyfure to looke about him, was be trayed by one of his intimate frends, named Mursuflus, who pretending to put him into a place of fafety, threw him into an vgly

dongeon, where twice having tryed to put him to death by poyfor and feing his plot fucceeded not, he out of a horrid basenesse caufed him to be strangled. Deceytfull Felicityes of the world! True Turrets of Fayeries, which are onely in imagination! where shall your allurements prevaile from henceforth?

The poore Father, hearing the death of his fonne, and the fo-

daine alteration of affaires, fayth.

Good God! to what calamity do you yet referue my wretched old age? I have confummate euills, and euills have not yet ended me. I am now but a rotten Tronke deprived of vigor, and the functions of life, and If I have any feeling, it is onely of my miferies. Take this foule, which is on my lipps, and which is over toyled with worldly Empires, and put it in a place, where it may no longer feare eyther hostilityes or treasons. Ah! Poore sonne; thou are passd away like Froath on the water, and Fortune did not rayse thee within the imaginary Circuit of her Empire, but to cast thee downe hedlong. I bewayle not my blindnesse, it is the happiest of my euills, since it bereaues me the aspect of the horrible accidents, which by heape passe through my eares. Deare Sonne! thou hast out stripd me, but I follow thee with a consident pace into the shades of death, which shall for me hereaster be the best of lives.

He gaue vp the Ghost in these anguishes, whilst the Citty of Constantinople was divided by a thousand factions, and turmoiled with fatall convulsions, which ministed matter of presage of the

chaunge of Empire.

The people weary of the government of the Angels (which was the name of Isaac & Alexis) had already chose one called Canabus. a man before vnknowne, who was quickly put downe by the power, and violence of Mursuflus. He was a Prince arrogant, incontinent, and more cunning then prudent; who kept not long that scepter, which he by such wickednesse had vsurped. For scarcely two moneths and a halfe were past, but that the French returned, and belieged Constantinople, which the new Tyrant had already very well fortifyed. But the Grecians were then so cowardous, and affrighted, that they made very litle resistance, and flew before the French and other Westerne, and Northren people, as before so many Gyants. Murfuflus, as fainte-harted in perill, as he had beene aduenturous to commit a treason, put himselfe vpon the sea to fly into Morea, but is taken, and flaine by the divine vengeance, which perpetually hath an armed hand ouer furious, and bloudy ambitions. The Citty, and Empire of Constantinople yield in the end to the Westerne power, and Baldwin Erle of Flanders is chosen Emperour by the confent of all the army. Nicetas a Greeke author who lived at that time deploreth this chaunge with the lamentations of Ieremy. But it was Gods judgment, who would purify the Easterne Throne defiled by so many wicked actions, making a Prince so chast to sit thereon, that Nicetas himselfe is enforced to praise

OBSERVATIONS VPON DESIRE.

praise and admire his singular continency, as I have observed in my first Treatise.

Through out all these discourses we see, how the desires of the ambitious are chasticed, and how their hopes being vayne, their ioyes are likewise short, and vnhappy.

7. Historians give most of our Kings this praise, that they never had turbulent, and troublesome spirits, but loved peace, and

mainteyned Iustice.

Moderation of the Kings of

Fraunce.

The History of the Fathers of the West assure vs, that in the generall combustion of warres betweene the French and the English, there was a good Hermit named Iohn of Gaunt, who ceased not to be seech Heauen to quench the fire of these fatall diuisions, and that he was sent by God to mediate peace betweene the two Kings.

He first went to our Charles the seauenth, whom he fownd infinitely disposed to all the conditions of a good peace, and this gaue him occasion to promise him infinite many benedictions from heauen, and that he should have a sonne, successour of his Estates to crowne his selicityes: which happened to him, as being a voice from God) and an Oracle of Trueth. But when the religious man came to the King of England, he would in no sort hearken to him, but caused him to be vsed in a manner vnworthy his person, which drew the anger of God vpon his Kingdome, and occassioned him great calamityes.

This subject is so plentifull, that I am willing to abbreuiate it: ambitious desires being so frequent, that they have more need to

be corrected, then fought into.



OBSERVATIONS



OBSERVATIONS VPON ANGER AND

REVENGE.

EHOLD heere the Passion from whence, sparkles, flames, and coles proceed, which make horrible hauock, vnleffe Grace, and Reason cause some temper.

There is not any diuell more familiar in Court, more iniurious to civill conversation, more pernicious to states, then Choller, and Reuenge. Pride which is borne with the most eminent conditions, nourisheth it, flatters enkindle it, infolent tongues sharpen it, fire and sword end it.

In some it is haughty, and cruell, as it appeared in Dagobert, a young Prince, sonne of Clotharius the second, who in his tendrest yeares, had (I know not what) of sauuage in him, which fauoured of the manners of Paganisme, or the humours of his Grand-mother Fredegond; albeit he afterward gayned great P. Aymonius 1. 4. victories ouer himselfe. The King his Father had appointed him Annals of France. two Gouernours, Arnold to rectify his manners, Sadragefillus to breed him vp to armes, and Courtlike behaviour. The first governed him like the Sun, the second as the Northren wind.

The one infinuated himselfe with much sweetnesse, the other vndertooke him, with too proud, and arrogant an approach, which in him rather caused Auersion , then instruction. From whence it Choller of Dagocame to passe, that he being, one day inuited to the Princes Table, bert somewhat where he did eate a-part, as the Kings sonne, he placed himselfe rough. right ouer against him, tooke Dagoberts glasse, and dranke to him: wherewith he was so desperately offended, that instantly he fell vpon him, and taking a knife on the table, cut off his beard, & most contemptuoufly disfigured him.

Sadragefillus in this plight presented himselfe to King Clotharius, who was likewise enraged, and caused his sonne to be pursued,

commaunding his Gard to apprehend him: but he faued himselfe in the fanctuary of Montmartre under the protection of faint Denis, vntill his fathers anger was pacyfyed, who spared not to give him a sharpe reprehension and to rayle Sadragesillus to great dignityes, to take away the acerbit yes of the affront he had receyued.

Another time S. Arnold asking leave of the fame Dagobert to retire from the Court, out of the defire he had to passe the rest of his daies in sweete solitude. The King many times denyed him; and he growing a litle earnest in a good cause, he furiously drawes forth his fword, threatning to kill him if he persisted in this request. A Lord there present, stayed the blow, and the Queene shewing her husband the vnworthinesse of his choller, so gained him, that he came to himselfe, gaue his Maister full satisfaction, and permitted him to go wither he thought good, most affectionately recommending his person, and state to him.

Seneca hath well fayd, that choller was not a figne of a Couragious, but a swolne, spiritt: as it by experience appeared in Dagobert, who was litle warrlike. For being but in one piece of seruice against the Saxons, where he receyued a very slight hurt, he made fo many ceremonyes about it, that he fent a lock of his bloudy hayre to his father to implore his ayd. It is true, that this Prince being in his youth a litle vnruly, hearkned afterward to the good reasons

of his Counfell, and became very temperate.

2. There are martiall angers, which are generous, and bold, when a heart vpon a good occasion is enflamed to the auengement Generous anger of some iniustice, as it happened to Clotharius the second, who comming to succour his sonne Dagobert, presently appeared marching along the Rhine, and made himselfe remarkeable by a notable head of haire, wherevoon Bertrand Captaine of the Saxons darting some insolent wordes at him, the King sodainly passed the river with great daunger of his person, observeth his enemy, pursues him, strikes him doune from his horse, and cutts off his head, which he fixed on the topp of his launce, to fill the Saxon army with terror. Thus should the anger of a great Prince be bent against prowd, and vniust adversaries, not against his owne su-Valour of Charles biects. This spurre hath sometimes added valour to the sweetest natures, witnesse Charles the Simple, who seing that Robert had gathered together a huge army of Rebels against him, passed the

the Simple.

of King Clotha-

rectly towards him, & so success fully hitts him, with a thrust of his Supplementum launce in the mouth, that he tare out his tongue, and killed Reginonis.

> 3. Yet Choller is extremely daungerous in matter of armes especially

river of Aifne, to charge him, and the other putting himselfe into a readynesse to resist him, animating his owne side, and brauing in the head of his army, Charles looked him in the face, as the Butt against which he should vnburthen all his gall, spurres forward dicially in things where some resolution is to be taken with counsell, and maturity. For it troubleth the art (faid an Auncient) and many

times caufeth errours irreparable.

This is but too much verifyed in the fatall day of Crecy field Thepassion of aniwhere Philip of Valois, one of the most valiant Monarchs, which deciall to military euer handled Scepter, gaue battayle to Edward King of England. art in a Generali. The English army brauely encamped, heard Mass ley surely tooke its repait, and coolely expected the enemy to fight with firme footing, at which time our Philip animated with anger, and about all fearing least the English might escape him, hastned his army vvhat he could, causing it to march, & tyring it out on the day of battaile. The Monke Batellus, a man well experienced in feates of armes, Philip of Valois 4 shevved him it were much better to expect till morning, on which rous King loofe h he seemed to be resolued, but his choller had already put fire into a battell out of a his foldiers, and although some cried out, Stay Ensigne Bearers, yet of anger. those who marched before were so affrayd to be out gone by them that followed, that they had not the patience; When they came to royne battell the Genovvay-Archers who were in the French army, protested aloud, they were not able to do their duty, and instantly difbanded; whereupon the King grew into a fresh anger, and commanded to cut them in pieces, which with all possible violence was executed. Ours being cruelly bent to devoure their members whilft the arrowes of the enemy fell vpon them like Hayle, and the horse galled with shotte, horribly neighing ran away with their riders, and all the place was couered with dead bodyes. This trouble of mind cost the losse of a battaile, wherein Froissard saith were eight French against one English man, and the life of thirty thousand men, where among other, the King of Bohemia, & Charles Count of Alencon the Kings brother, were flaine in the place. Behold the disafters of an ill gouerned passion, which neuer is well knowne but by the experience of its milery.

4. There are other nice, and haughty Chollers, which are brought forth in the Curiofityes of an imperious life, as it happened to many Emperours, who tooke a glory in being angry, and Barbarous Angef to make their brutishnesse famous by bloudy effects. Baiazet she- of Baiazet, wing one day the pleasure of harking to the Count of Neuers, caufed almost two thousand Fawkeners to be killed, for a hawke which had not flowne well. He well deferued to be shut vp in a cage, as he was afterward, for sporting with such prodigallity with humane bloud. It is much more intollerable, when Christian Princes fly out, as did Lewis the young, who being offended by Thibauld Count of Champaigne, entred into his territory, & made straunge spoile, even to the setting of the great Church of Vitry a fire, and therein burning fifteene hundred men, who fledd into it as into a lanctuary. But this enraged Passion knew no distinction betweene facred and in profane, & the confusion of his fancy, confouded heauen & earth. Good French men abhorred an Act so barbarous, & S.

Dd 2

Levvis the young Bernard who then flourished, made the thunders of Gods judgadmonished by S. ments to rore in the Kings care, wherewith he was so terrifyed, ceth himselfe for that reentring into himselfe, he fell into a deepe melancholy, his anger by fad- which caused his mind to make a diuorce from all worldly ioyes, neffe and penance. wherewith he became so deiected, that he was like to dy, had not faint Bernard fought to cure the wound he gaue, shewing that the true penitent ought to be fad without discomfort; humble without fottishnesse, timerous without despaire : and that the grieffe of his fall, should not exclude the hope of his rifing againe.

But they are more tollerable, who punish themselues with their owne choller, as Henry King of England, that bitt his lipps, gnashed his teeth, pulled off his haire, threw his bed and clothes on the grownd, eate straw, and hay to expresse his impetuous passion.

Daunger of fcoffing. Polydor. Virg. 1. 9.

5. They who are arrogant and giuen to contemne, and flowte others, draw fire and poylon on their heads when they affayle impatient natures, which have not learnt to feed themselves with affronts and injuries.

William the Conquerour, of England, very suspi-

A word flying like a sparke of fire raiseth flames, which are not quenched but with great profusion of bloud. Philip the first hearing that William the Conquerour, who was very groffe, would not fuffer any man to see him, by reason of a corporall infirmity. It is no wonder (fayth he) if this bigg man be in the end brought a bed. This being told to the other, who was of a capriccious spirit, he protested he would rife from his child bed, but with so many tortches, and lightes, that he would cary fire farre into the bosome of Fraunce. And verily he fayled not therein, and in this fury so heated himselfe that he dyed in proper flames. A man hath litle to do to enkindle a warre at the charge of fo many liues, for a ieast, a cold countenance, a letter not written obsequiously enough; a word inconsiderate.

History of Froif-

taine rebellious Freming feuerely lip of Valois.

6. The Flemings were to blame, when revolted against Phillip of Valois; they out of derision called him The Found King, and ad-The scoffes of cer- uanced a great Cock on their principall standard, the deuise, where of was, that when he should crow, the Found King should enter punished by the into their Citty. This so exasperated his great Courage, that he generosity of Phi- waged them a battayle, and with such sury deseated them, that Froisfard assureth, that of a Huge army of Rebels, there was not one left, who became not a victime of his vengeance. Lewis Outre-mer was deteyned prisoner at Roan, for having in his anger spoken injuriously against Richard, the young Duke of Normandy. And Frauncis the first ruined all his affaires, for having handled Charles Duke of Bourbon with some manner of indignity, therein complying with the humor of the Queene his Mother.

Anger of women.

7. The anger of potent women is about all dreadfull, when they are not with held by confiderations of conscience, because they have a certaine appetite of reuege, which exceedeth all may be imagined. Queen Eleonor wife of Lewis the youg who had as violent a spirit I

as euer animated the body of a woman, seing her self repudiated by Queene Eleonor her husband, albeit vpon most just reason, conceiued such rage and an enemy of Enfury against Fraunce, that being afterward remaried to Henry of England, she incessatly stirred vp all the powers of that Kingdome Dupleix, to our ruine, and sowed the first seeds of warre which, the continuance of three hundred yeares; which, an infinite number of fights and battailes; which, the reuerence due to Religion; the knot of mutuall alliances, and oath interposed in six score Treaties; could not wholy extinguish.

8. There are other angers free and simple, which proceed from an indifferent goodnesse, but which faile not to occasion much euill Annals of France, to themselves when they assayle eminent and vindicative people. It was the misery of poore Enguerrad of Marigny, who having gover-Anger out of simned the Finaces under Philip the Faire, & afterward seing himselse mes cause hurt for persecuted by Charles of Valois uncle of Levvis Hutin Heire of a void too free, the Crowne, was transported with so much heat, that it cost him Enguerrand, his life.

For this Prince sharpely asking an account of him of the treafures of the deceased King, he freely answered. It is to you (Sir) I have given a good part of them, and the rest hath beene employed in the Kings affaires. Wherevoon Charles giving him the ly, the other transported with passion, had the boldnesse to say vnto him, By God, It is you your selfe, Sir. This reply being of it selfe very insolent, and spoken at a time when all conspired to his ruine, sent him to the Gallowes of Montsaucon, which he had caused to be built in his greatest authority. Men cold, and well acquainted with affaires, who commonly thinke much, never speake ill of them, that can hurt them.

9. All these extrauagancies, which we have produced, have proceeded from feruour, but there are other, cold, and maligne, as are Auersions, and Hatred, which are no other then inveterate, and hardned angers, so much the more daungerous, as they proceed from a spirit more deepe, and are plotted with more time and preparation.

So did Lewis the eleauenth, who had many Labyrinths in his heart, wherein he kept his reuenges, and often times tooke delight to send them a broad with ceremony, and pompe, to take the more pleasure in them. So soone as he was King he set himself to reuege his iniuries, as if power given from heaven, ought to be an instrument of Passion. He persecuted a good subject, which was the Count of Dammartin for no other crime, but for having obeyed and executed the order of Charles the seauenth, who had sent him into Daulphine, to stopp Lewis, who then turmoyled and perplexed the King his father. He prevented this plot, and sled into Flanders; yet ceased he not afterward to hate this good servant, and albeit he prostrated himselfe at his seete, praying him to forget what was past, yet he caused his processe to be made in Parliament,

Dd 3

vpon accusations, which did more manifest the Passion of the King, then any Crime in the life of the Count. Notwithstanding the close practise was so great that he was condemned to death; and although Lewis terrifyed by his owne Conscience, and the generall opinion, would not have it to proceed any further, yet he confined him to the Bastile, where he had spent the rest of his daies if he had not fownd meanes to faue himselfe. But whom would he spare, who put away, and depriued of office his best seruants, for having hindered him during his ficknesse to come neare vnto a window, out of the care they had of his health? This, passion was a divell in the heart of this Prince, which made him odious to many, and filled his whole life with disturbance and acerbity.

Aymonius I. s. C. 19.

Wicked rénenge against the Prech.

10. A revengefull spirit spares nothing to please it selfe, and oft times openeth precipices to fill them with death and ruine. It is a straunge thing, that one sole Abbot of saint German de of an Abbot, and Prez named Gaulin had almost ruined the whole Kingdome of of John Prochites Fraunce, for having beene bereaued of an Abbacy. He many yeares revolued his revenge, and after the death of Lewis le Begue (vnder whom he had received the iniury which he proposed to himfelfe) he went to Lewis the German, whom he enflamed with fo much cunning to the Conquest of the Kingdome of Fraunce, that he let a huge army on foote to surprize the heyre of the Crowne in the confusion of his affaires : and the trouble was so great, that needs must Lorraigne be cut off from the Kingdome of Fraunce,

to give it to this Conquerour.

So did Iohn Prochytas the Sicilian, who having beene deprived of his estate by Charles of Aniou conceyued a mortall enmity against the French, which made him contriue that bloudy Tragedy of Sicilian Vespres. This vnfortunate man disguising himselfe in the habit of a Franciscan, went to Peter of Aragon, to shew him the meanes how to inuade Sicily : and feing that he, and his wife Queene Constance, bent all their endeuour thereto, he ceased not to stirre vp the Countrey, where he had much credit, and vsed so many engines, that in the end he caused one of the most horrible massacres, which was ever projected. On an Easter day, in the time of Vespres, the French had all their throtes cut through out the Iland of Sicily. No Age, Sexe, condition, nobility, nor religious were spared. The black spirit of the Abysse drew men from the Altar to runne to the fword, which they indifferently thrust into the bosome of their guests: nor were so many cryes, and lamentations, nor fuch images of death flying before their eyes, able to wound their hearts with one sole toutch of Compassion, which vieth to moue the most vnnaturall. Rage (blowne by the breath of the most cruell furies of Hell) made them to open the belleges of women, and to digg into entrayles to teare thence litle Infants conceyued of French bloud. It caused the most secret sanctuaryes of nature to be violated, to put those to death, who had not (as yet) the

ward

the first tast of life. Shall we not then say, that the passion of reuenge, which hath taken roote in a foule halfe damned is the most fatall instrument, that Hell can invent to overthrow the Empire of Christianity?

11. All these accidents well considered are sufficient to moderate the passions which make so much noyce among Mankind. But let vs confider before we go off this stage, that Anger, and Reuenge are not creatures inuincible to Courtyers, who yet reteyne some Cha-

racter of Christianity.

Robert, one of the greatest Kings, that euer ware the Crowne Glaber. of Fraunce, favy his two fonnes bandied against him, when (pro- Great mederawoked by the practifes of the Queene their mother, who ceased not tion of Saint King to infult ouer them) they ran to the field with some tumultuary Robert, troupes, and began to exercise acts of Hostility, which made them very guilty. The Father incenfed by their rebellion, and forcibly yrged by the sting of the mothers reuenge, speedily prepares an army, and entreth into Burgundy to surprize, and chastice them. There vpon William Abbot of S. Benigne of Dyon goeth to him, and shewes that these disorders were an effect of the divine Prouidence, which we should rather appeale by pennance, then irritate by anger. That, if his Maiesty would call to mind he should find that his youth was not exempt from errours committed by the inconideration of age, and the practife of euill counsels: that he ought not to reuenge with sword & fire, that which he had suffered in his owne person; and that as he would not any should enterprise upon his hereditary possession, so it was fit, not to meddle with that, which was Gods, who had referued vengeance to himselfe. This speach had such power, that the good King was instantly appeafed; caused his children to come, embraced them with paternall affection, and receyued them into fauour, tying their reconciliation with an indiffoluble knot. What can one answere to the mildnesse of a King accompanyed with so much power, and wisdome. but confesse that pardon is not a thing impossible, since this great Prince vpon the wordes of a religious man layes downe armes, and diffipateth all his anger, as waves breake at the foote of rockes.

12. We must confesse, that Regallity was never seene allyed to a spirit more mild, and peaceable, and that his actions should rather be matter of admiration then Example. He pardoned twelve murtherers, who had a purpose to attempt vpon his life, after he had caused them to confesse, and communicate, saying it was not reasonable to condemne those whom the Church had absolued, and to inflict death upon such as had received the bread of life. But what would not he have done, who furprizing a rogue, which had cut away halfe of his cloke furred with Ernimes, faid mildly to him, Saue thy selfe, and leave the rest for another, who may have need of it.

13. This mildnesse is very like to that of Henry the First, after-

ward King of England, who seing his Fathers body to be stayed in open streete, vpon the instant of his obsequies and this by a meane Cittizen, who complayned the soyle of the land, where the dead (which was William the Conquerour) was to be enterred, was his Auncestours enheritance, he was nothing at all moued, but presently commaunded his Treasurer, to satisfy the Creditour, and to prosecute the pompe of his funerals.

Generous act of Levvis the eleauenth.

14. Lewis the eleauenth did a Kinglike act, towards the afhes of the faire Agnes whad possessed the heart of his Father Charles the feauenth, and had persecuted the sonne in her life time. At her death she gaue threescore thousand crownes for a foundation to the Cannons of Loches, to pray, and to build a Tombe for her in the midst of the Church. These men (Prudent according to the world)accomodating themselues to the Time, and honouring this rising Sun mounted to the throne of the Kingdome after the death of his father, presented themselves before him, asking they might be permitted to demolish the Tombe of this woman, who had so ill vied him:but he with incredible generofity answered, he made not warre against the dead, and that so farre was he from ruining the monuments of Agnes, that he would command his Treasurer to give them fix thousand florins to preserve them.

Humility and wif-

15. Sage, and deuout women, albeit the fexe is too apt for re-Anneto ouercome uenge, faile not to reenter into themselues, and blame their prothe passion of an ceedings, when passion hath transported them out of the listes of reason. Anne of Brittaine, seing King Lewis the twelfth, very sick; and in daunger of his life vpon the confideration that he left her no male child, caused a shipp to be rigged out laden with great riches, which she fent into her deare Countrey, of purpose to retire

thither, so soone as the King were dead.

The Marshall de Gié, who commanded in a Citty of passage, iudging that his charge obliged him, to let nothing passe out of the Kingdome, during the Kings ficknesse, did without any other order vpon this resolution, arrest all the goods of the poore Queene. She was a Bee which lived in the sweetnesse of devotion, but yet had her sting, so that being much prouoked by this Act, she purfued the Marshall, and made him come to a tryall at the Parliament of Tholose, where he was condemned to be banished out of France: But the good Queene calling back reason after the stirring of her Choller with held the blow, graunted liberty to the delinquent protested he was a worthy Lord, and had proceeded in all he had done according to the rules of state. Whence it appeareth, that those cruell foules are most vnreasonable, which persist in hating, because they have once begun, and neuer lay downe a wicked hatred, for which they have no other reason but their owne wick-

Great & magnani- ednesse. mous goodseffe of 16. Lewis the twelfth her husband might have taught her this Levvis lesson, who having received ill measure vnder Charles the eight twelfth.

his predecessour when he was Duke of Orleans, some flatterers confelling him to ennoble his entry to the Crowne by the beating downe his aduersaryes, answered in this memorable manner.

That it was not fit for a King of Fraunce, to reuenge the quarrels of the Duke of Orleans, and for this purpose, he marked with a Croffe all the names of his enemyes written downe on paper: Whereat many wondred, thinking this note promifed them nothing but a payre of gallowes, which made them presently fly, so much they were vrged by their owne Conscience. But he assembled them all together, and let them understand he had signed their names with a Crosse, that they therein might behold the lesson, which the author of life dictated vnto vs on the Crosse, which was to forgiue those who persecute vs. Francis the first his successour, following these steps, pardoned the rebellious Rochellers, moued by the pitty full clamours of a great number of litle children, who cryed for mercy at his entrance into the Citty. Our most Christian King, hath renewed the examples of the like elemency. I speake nothing of the Christian generosity of Henry the third, who seing himselfe taken away from Throne and life by a most detestable parracide, left the reuenge thereof to God in the sharpnesse of his wound. Henry the fowerth had a foule infinitely mild, and if we find in his life some humane defects, yet therein there are a thoufand divine vertues, which shadow them by their great lightes.

17. But if we compare Goodnesse with offence scarcely shall we find through out all the histories of the Christian world, a Prince, who in this point hath equalled the vertue of Lewis the mild, sonne of Charlemaigne. This name cast him an inuincible patiece, which Incomparable made it well appeare that a nature too easy is exposed to infinite mildnesse of difficulties. His owne children, Lotharius, Pepin, and Lewis te-Lewis the tonne of Charlemaigne. belled against him, and out of a horrible daring, tooke Queene Iudith from his fides, whom he in a fecond wedlock had maryed, caused her by force to take the veyle, and holding a dagger at her throte, made her promise to perswade her husband to forsake the world, out of their ambition to vsurpe his scepter, and to pull the

diademe from his head with handes of Harpies.

The poore Prince saw himselfe in one night abandoned by his army, which flipt away before his eyes, and went to yield themfelues to his vnnaturall sonnes; but some honest men staying about him, he befought, and conjured them to faue themselues and to leaue him alone in perill, fince he was the victime of Expiation, and that his finnes had reduced him to this Calamity : and verily he went like a victime to the aultar, accopanyed with the Queene his wife, and his grand child Charles, to render himselfe vp a prifoner into their hands to whom he had given both lively-hood, and life. This heart truely mild, fayd by the way, to those who lead him. Let my fonnes do what they will with mee, and all that God shall permit: I onely pray you fince I have never offended them,

not to expole me to the fury of the multitude, which commonly are very vniust to those, who are depressed, as you now behold me: and aboue all I will aske this fauour of them, that they abstaine from mayning any member of the Queene my wifes body; whom I know to be most innocent: or pulling out the eyes of Charles my grand-child, for that would to me be more bitter then death. In this manner he came to his fonnes Camp, who hypocritically receyued him with all reuerence, promiting a viage worthy his condition: and in the meane time assembled a venemous Counsell of maligne spirits to degrade him. The sentence was given contrary to all forme of Iustice, by subjects against their Souueraigne Prince, by children against their father, by guilty against the innocent, without hearing him, without feeing him, and on a sodaine it was publiquely executed at the affembly of Compiegne.

This King, the best in the wolrd, on his knees in the Church, in the presence of his vassalls, among an infinite number of people, held a scroule in his hand, which conteyned the imaginary causes of his condemnation, they enforced him to read it himselfe, to open his mouth against his owne innocency, to aske forgiuenesse of the affembly, which did him an irreparable wrong. Then to Conclude this cruell scene, he is constrayned to take off his belt, and to lay it on the Aultar, to dispoyle himselfe of his royall Robes, and to take from the hands of certaine infamous Prelates a habit of pennance, with which he was put into the hands of the Gard, and

a few dayes after lead along in Lotharius his trayne.

All Histories mourne in the horrour of this narration, and there is not any who in his thoughts condemnes not the authors of this attempt. But this good King being reestablished by the endeuour of his best subjects, did never pursue his injuries, witnessing in all occasions an extreme facility to be reconciled to his children : and when, afterward he was vpon the point of death, he rallyed together all he had of life, spirits, and strength, to forgive them, and aske of God, that he would not take vengeance vpon their crimes. This was to fulfill the whole law, and to do at Court all the which the most perfect religious can performe in a Cloister.

18. I will yet tell you for a Conclusion, that there are certaine industries, which they who are neare great ones may vie to appeafe their Anger, and to divert the pernicious effects by some delay, which is the best Counsellor, this furious passion can have.

This is to be seene in the course that Baualon tooke which the Duke of Brittaigne The Prince being offended with the Count that anger of the Cliffon Constable of Fraunce, resolued to take him in a snare, and vndo him. To compasse this enterprise, he made a great feast, whereto he inuited all the principall Lordes of Brittaine; courting Cliffon with incomparable Courtely.

After all, he let him fee his castle of Lermine, where leading him from story to story, and from chamber to Chamber, he brought

Dupleix.

Argentré.

Adresse of Baualon to appeale

him to the chieffe Turret, praying him to consider the fortifications, to reforme the defects, Whilst he spake a word to Seigneur Laual, brother in law of Cliffon. He no fooner entred in but he law himselfe arrested by the gard, and put into Iron, with commaundment giuen to Mounfieur Baualon Captaine of the Castle, to throw him next night in a fack, into the water. Baualon who perceyued his Maister was very quick, & thought that night might give him better Counsel, resolved to do nothing. In the meane time solitude and darknesse having recollected the dukes spirits together, which had all day beene scattered by the tempest of passion, he townd his heart infinitely ballanced betweene the fatisfaction of reuenge, & the apprehension of ineuitable daungers which would waite on it, imagining the shadow of the Constable, already drowned (as he thought) would draw fire, bloud, and hauock vpon his desolated Countrey. The hideous visions which already pitchd battel in his distempred braine, the displayed ensignes, and armies heaped together from all partes, drew deepe fighes from him, which were observed by the gentlemen of his chamber. Baualon about breake of day comes into his chamber, and being asked concerning the fecret execution of his commaund, he answered, It is done, loth to open any more, vntill he could clearely looke into his maisters mind. The Duke vpon this word beginneth his sobbes againe with beating his hands, which testifyed great despaire in him. But he infifting, and many times demaunding whither Clisson were drowned, The Captaine replyed, He was, and that he about midnight had buryed the body, fearing it might be discouered. Then began the Prince a-fresh to curle, and to abhorre his owne anger, which had trafported him to this outrage, & faidwould to God Baualon, I had beeleft thee, when thou didst cousel me to do nothing, or that thou hadft not beeleft me, when I so passionately commanded thee. His trusty servant seeing he spake in good earnest, and that it was time to declare himselfe, assured him Clisson was aliue, and that he had deferred his commandment out of this consideration that if he persisted in the same mind, he should alwaies have meanes enough to execute him. The Duke rapt with this prudence, embraced him, and gaue him a thousand florins, for finding out so excellent a remedy for his Passion.



OBSERVATIONS VPON ENVY.

WHICH

Drawweth along with it Iealousy, Hatred, and Sadnesse.

VE enter into black, and Saturnian Passions which are Enuy, lealoufy, Feare, Sadnesse, and Defpaire, wherein we shall obserue a venemous malignity, which replenisheth the heart which plagues, the life with furies, and the world with Tragedies.

I will begin this order with two Court-Monkes who in their time made a great noyce, one of which being borne for cruelty, and bred in massacres, his life was a continual crime, and his memory

a perpetuall execration.

Lamentable enuy and enmity of Ebroin against S. Leger.

But the other profiting by the experience of his euills, opened himselfe a way vnto glory, and drew vpon him the bleffings of posterity. Vnder the raigne of Clotharius the third, Ebroin gouerned the state in the quality of the Mayor of the Pallace, who was of a spirit ambitious, cruell, and subtile, valuing nothing aboue his owne ends, and placing Conscience vnder all things in the world. He entred into this charge like a Fox, and swayed therein like a Lyon, doing nought els but rore against some, and deuoure others, there being no power able enough to bend his pride, as there were not riches enow in all the world to fatisfy his auarice. God (who often times fuffereth not things violent to belong lasting) gaue an end to his tyranny by the death of his Maister, whose raigne-was short, and life most obscure. He left two sonnes, the eldest of which bare the name of Childeric and the youngest was called Thierry. Ebroin feing himfelfe, like creeping Iuy, (which feekes apiller for support) not to stand faire in Childerics mind, whither, this Prince were too cleare fighted, to discouer his jugglings; or whither vnder the raigne of his Father, he had otherwise vsed him then his condition deserved, it made him arrogantly to adhere

to Thierries faction, thinking he had power and credit enough, to make an alteration both in nature, and stats affaires. He then raifeth a controuersy in a matter, which was sufficiently decided by birth, and assembleth the Estates to deliberate vpon it, where there were so many creatures, whom accounted to be obliged to follow his liking, that the palme of so doubtfull a battell, seemed to him already absolutely gayned.

There was then in Fraunce one Leger, a man of great Birth, of an excellent spirit, of an eminent vertue, accompanyed with grace of body, and other partes, which made him sit for the Court.

His vncle, who was a great Prelat, had very nobly bred him, giving him admittance into the Pallace, and his affaires, but the Iweetnesse of his nature, not borne for much trouble, made him addict himselfe to the Church and become a religious Man, but was afterward taken out of his Monastery to be Bishop of Autun. His degree and merit then obliged him to be prefent at this Afsembly, where it was treated of making a new King, and seeing Ebroin insolently supported the younger to the prejudice of Nature, and the lawes of the Kingdome, he vndertooke to diffolue his busy practise, and to reduce misled mindes vnto reason. Not-Withstanding this violent Mayor of the Pallace ceased not openly to declare his desligne in full Assembly, in fauout of Thierry, ving many pretexts, and colours, which put a quite other face vpon a bulynesse so vnreasonable. Good men, who more feared his bloudy countenance, and his irreconciliable enmityes, then approued his reasons, looked one vpon another, expecting that fome generous foule should stand for trueth; and all of them imagined, that having declared themselves with much weaknesse, and small effect, they might not serue so much for a support to Childerics cause, as for an object of Ebroins reuenge. Cruelties, and Iealousies often ruine many good affaires, and they tooke the way, to ouerthrow this, if Leger had not risen vp, who fpake with fo much reason, grace, authority and courage, that he alone gaue a Counterpoise to Ebroins malice, and drew all the foundett in the Assembly, to his side: Where Ebroins adherents feing, Trueth caryed as in Triumph by hands fo couragious, did difband, fluddying more their owne preferuation, then to ferue his ambition.

Childeric mountes vp to the throne, which nature had prepared for him, Ebroin who knew the mayne, and manifest contradictions he had framed against his right, hath a soule sull of affrightments, and already accountes himselfe for a dead man; He searcheth for some sanctuary to hide himselfe, but sindeth none more safe then Religion. Necessity makes a Monke, where piety could neuer make a Christian. He comes and throweth himselfe at Childerics seete, offers him his head and life with most humble submission, by which he begged of the young King, that (if his goodnesse permitted him not, to moysten the entrance into his throne with the bloud of the guilty) his Maiesty would please to confine him to a Monastery to bewaile his sinnes, and daily to dy as many times, as he should call to mind his owne Ingratitude. Childeric who was not borne to bloud, and who at that time had his heart busyed enough with the ioy of his victory (which is a time when Mildnesse costes him least) permitted him to retire into the Monastery of Luxeuil in Burgundy. Meane time Leger, who had given such testimonies of his capacity, Courage, and sidelity, is put into Ebroins place, and vindertaketh the absolute government of all

the affaires of the Kingdome.

His vertue should have dispensed with him at this time, not to giue others occasion to thinke, that he had beaten downe Ebroins tyranny, of purpose to raise himselse vpon his ruines. But there are certaine chaynes of Adamant in charges, and Court-dignityes which often times captive the most austere. His Rivall burits with anger to see him lifted vp to this dignity, when his calamity enforced him to be tyed to a Coole, which is a piece, he never had thought was for his purpose. He was a straunge Hermit, like to Nicephorus Gregoras his fox, who being blacked ouer with Inke counterfetted the Monke, and told the poultry, he much repented him to have vsed them so ill, but that hereafter they might confidently converse with him, fince his habit, and condition permitted him not to live, otherwise, then innocently. This miferable man, had no other repentance, but that he had not profpered in his ambition, no other pouerty then the impotency of takeing away other mens goods: no other obedience then the Hipocrify of his submission; no other singing then the sorowes of his fortune; and no other religion, but his Habit. All his prayers tended to nothing els but to demaund some chaunge of State, that he might chaunge his fortune; whereas Leger (taking wayes quite contrary in his gouernment) made Religion, Iustice, and Peace to flowrish.

His zeale opposed impiety, his equity Iniustice, his sweetnesse violence, and his authority caryed all that was reasonable. But there is a certaine vnhappinesse in the mannage of state-affaires which makes a man hate his owne quiet; and vertue too regular, is

often troublesome, even to those it intends to oblige.

Leger is offensive to some, because he makes them more honest then they would be: to other because his lights manifest their darknesse; whilst other thinke, that in the newnesse, and chaunge of a Minister of state, they shall better make up their owne reckoning. Childeric himselfe takes a distast against the faithfullest of his sernants; and whither that Ebroins faction breathed this passion into him

him or whiter it proceeded from his licentious youth, or whither his humour felt too much contraint in the innocent seuerity of the manners of his Mayor of the Pallace, he shewed him not to pleafing a looke as he had accustomed. He, defyrous more efficatiously to found the Kings opinion, most humbly befought him to give him leave to passe the Feast of Easter in the Citty whereof he was Bishop, which Childeric easily assented to. But peruerse soules, who enkindled the fire of division, under colour of frendship told the good Prelat, that the easynesse his Prince, had witnessed in this late occasion, was but a bayte to vndo him, and that he had resolned to cause his person to be seized on of purpose to murther him. One feares all from a power, that taketh the liberty to do all, which was the cause that Leger entred into great affrightments vpon this newes, and resolued to leave the Court, to free himselfe, from Enuy, and the daungers which threatned him. He communicateth his intention, with his greatest confidents, who are nothing of his opinion, and they shewed him he must not yield to a litle stormy gust, but rather dy in the midst of the waves, holding the Helme in his hand, then to for sake the vessell : that his flight would give matter of suspition to the King, of advantage to his enemyes, and of confusion to his owne frends, and that hitherto there was not any figne of difgrace, which might make him to begin, where the onely extremity of euils might constraine him to end. Notwithstanding, whither feare had taken too much hold vpon this good Prelates mind, or whither his conscience reduced into his imagination the repose of those innocent dayes he had spent in the Monastery, he takes a sodaine resolution, not to forsake the world by halues; but laying downe the gouernment of the affaires of the Kingdome, to rid himselfe also of his Bishoprick. The conclusion of this businesse is followed by a speedy dispatch, which made the King wonder, who fent trusty persons to inuite him to returne, and to give him affurance of his good affection towards him, but his zeale had its eare in heaven, not to hearken to the perfwasions of the Earth. He goes to the Monastery Lusseuil, where he fees Ebroin, who was there held like a fettered beaft, and not in a condition to bite. The Abbot who knew the differencyes that were in Court, fearing least hatred might hatch its egg by the help of a religious habit, caused them to be reconciled and to talke together, although he had seperated their abode, fearing that too frequent conversation might in them awaken their former averfions. Time flideth away very quietly with them, vntill the arrivall of a very vnexpected accident. Childeric after the departure of S. Leger, vieth the greatnesse of his power licentiously, and soyleth both his name & dignity with inconsiderate actions, which quickly made this great Minister of state to be deplored, and all the enuy to be cast upon the King, for having so easily dismissed him. The contempt of his person began so to creep into the minds of his subjets,

that diffamatory libells went abroad vipon his passions, and gouernment, which seemed to have no other ayme, but the weakening of his authority. He thought to quench a coale with slames, and entreth into outragious anger against those, whom he suspected to

rayle any question vpon his actions.

He causeth a gentleman named Bodill to be taken, and having caused him to be tyed to a poast, he commaundeth him to be ignominiously whipped, contrary to the manner of ordinary punishments, which occasioned so much acerbity in the nobility, that all in an instant rebelled against him. Bodill transported by the fury of his Passion, and encouraged by the number of his Complices, out of a horrible attempt, kills Childeric, whilst he was a hunting: and passing on to the pallace extendeth his reuenge like a diuell fleshed in massacres to the person of the Queene great with child, whom he murthered. The Court is drenched in deepe desolation, the pillers of the state totter; there is need of able men to free them from this daunger. The frends of Ebroin, and S. Leger, who fought their owne ends in the employment of these two, inuited them with vrgent reasons couered with the good of the state, to returne to the world, affuring them that all Fraunce went to ruine, if they supported it not. Ebroin to whom South favers promised wonders, and who vnder hope he had to forfake the Moonkes Coole, had already suffered his hayre to grow, to be the better disposed for all occasions, shewed himselfe nothing hard to be perswaded.

S. Leger therein vied more, relistance; but in the end suffered himselfe to be ouercome, leaving the sweetnesse of solitude to enter againe into the troubles of the world; which never passeth vnpunished, but in such as do it by the lawes of pure obedience. He is receyued into his Bishoprick as an Angell, and his frends do all they can , to bring him to the Court, and to gaine him a good esteeme in the Kings mind, who seemed to stand in need of such a feruant, to purchase the more authority among the people, who with much satisfaction had tasted the sweetnesse of his government. Ebroin on the other fide, seing Thierry Childercis brother had taken possession of the Kingdome; was very confident of his returne, having formerly beene of the faction of the young King: But he being neglected Leudegesillus, an aunciet fauorite of Thierryes, had vndertaken the gouernment of affaires. The furious Monke stormes like a mad-man for the dignity of Maister of the pallace which he had possessed, and being vnable to creepe into it by mildnesse, he entreth thereinto by open violence. He rallyeth together all his auncient frends in this new chaunge of state, he gathereth a tumultuary army, and flyeth into the field with fo much speed, that he almost surprized the King with his fauorite, to vse them at his discretion. Necessity enforceth to offer candles and Incence to this diuell, he is fought vnto for peace, great recompences are proposed to his crimes, his ambition takes no satisfac-

tion

tion but in the object of his dessigne. He draweth Leudegesillus to a Conference vnder shew of accommodation; and being a man without faith or foule, he killeth him, emptying his place by a Murther, to replenish it by a Treachery. Notwithstanding he let Thierry know, his armes were not taken but for his service, and that he had no other purpose, but to reduce all powers vnder his scepter. The other was in a condition of inability to defend himfelfe, which made him resolue rather to take him for a servant, then to have him for a Maister. In the end this horrible fury hidden vnder the habit of a Monke, neuer ceased vntill it caried him to the nearest place of a royall Throne. So soone as he was possessed of his former dignity, he bent all his powers to vengeance, & thought vpon nothing but of ridding his hands of fuch as had croffed his fortune. S. Leger, was the very first he aymed at in his wicked plottes, he dispatcheth troupes to make hauock about the Citty of Autun, and gives commaund to Murthers, (executioners of his reuenge) to lay hold of his person.

The good Prelat who heard the lamentable cryes of the people afflicted by the deteflation of these hostilityes, went forth, and presents himselfe before these barbarians as a victime of expiation to deliuer himselfe ouer to death, and to stay the streame of the miseries, which ouerslowed his diocesse. He was prepared to make an Oration, but they as Tygers, which had no commerce with musick, presently sell vpon him, and hauing taken him, they pulled out his eyes to lead him in triumph to Ebroin. He had already poysoned the eare of the young King, hauing set forth this sage Bishop, as the most execrable man on Earth, and the most capitall enemy he had in the world. There remained nothing but to produce him in this state, fully to accomplish the contentement his

brutishnesse did aime at.

He at the same time Caused Guerin, S. Legers brother to be taken, doubly to torment him in that he most loued, and having presented them both before the King, he beginneth to charge them with injuries, and scornes, the Saints ecclipsed eyes, and face covered all over with bloud, nothing mollifying the heart of this Polyphemus. Captivity tyed not the tongues of the two brothers, nor excesse of miseries deiected their courages. They spake with all liberty, what might be expected from their constancy, rendering thankes to God, that he in this world had chasticed them with temporall punishments, as true children, and menacing Ebroin with an eternity of torments, which the anger of God referued for the exorbitancy of his wickednesse. This cruell creature who expected some more plyantnesse in so great a misery, was immeasurably offended, and instantly commanded them to be seperated, and Guerin to be speedily put to death.

Hereceaued the sentence of death with great fortitude, embracing his blind brother with all vnexpressible tendernesse, and en-

Ee 3 couraging

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couraging him to the last conflict, with wordes full of the spirit of God. After this he his bownd to a piller and knocked downe with stones. Ebroin who would rellish his reuenge by long draughtes, fownd out in his heard inventions of a Hangman, to torment saint Leger, causing him to walke on stones as sharpe as rasours, and appointing his face to be disfigured, by cutting out his tongue, his nose, and lips, to send him from thence a prisoner to the Monastery of Fecan. All this was executed, the patience of this incomparable man by so hideous torments no whit shaken, blessing God for all these things, and incessantly praying, and forming some stuttering inarticulate sowndes, to instruct and exhort those who visited him.

A while after, he is called againe before his Tyrant, who made a sport of his paines, and sought to make him end his life by defpaire, to kill the foule with the body. But when he perceyued his hare was of fo strong a temper, and that the dreadfull horrour of a poore body caried vp and downe among fo many tortures made nothing for his reputation, he gaue order to Chrodobert to put him to death, and instantly he was deliuered to fower Executioners, who led him forth into a forrest, which retaineth the name Saint Leger. The bleffed blind man perceyuing his hower approached, layd to them, I see what you go about to do, Trouble not yourselues, I am more ready to dy, then you to execute mee. Thereupon three of the murtherers relenting, prostrated themselues, at his feete, and craued pardon, which he very freely graunted, and putting himselfe vpon his knees prayed for his persecutours, recommending his foule to the Father of foules, at which time one of thele tower executioners persisting in his obduratnesse, cut off his head. The wife of Chrodobert tooke the body, and enterred it in a litle Chappell, where it did great miracles, which have deserved the veneration of people. Some time after, the detestable Ebroin continuing the wickednesse of his bloudy life, was slaine in his bed like another Holophernes, and fodainly taken out of the world, not shewing any figne of repentance, to be referred for an Eternall torment.

Behold all which Enuy, Iealousy, and the Rage of a man, abandoned by God do, which letteth vs manifestly see, that there are not any men in the world worse then those, who degenerating from a religious profession, returne to the vices of the world. And on the other side we may behold in the person of S. Leger, that there is not any passion which may not be ouercome; nor honour which may not be trodden under foote; nor torments which a man is not able to set at naught, when he with strong considence throwes himselfe between the armes of the Crosse, there to find those of Iesus Christ.

LAVS DEO.



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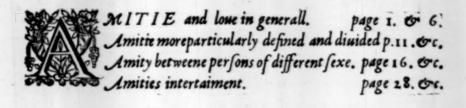
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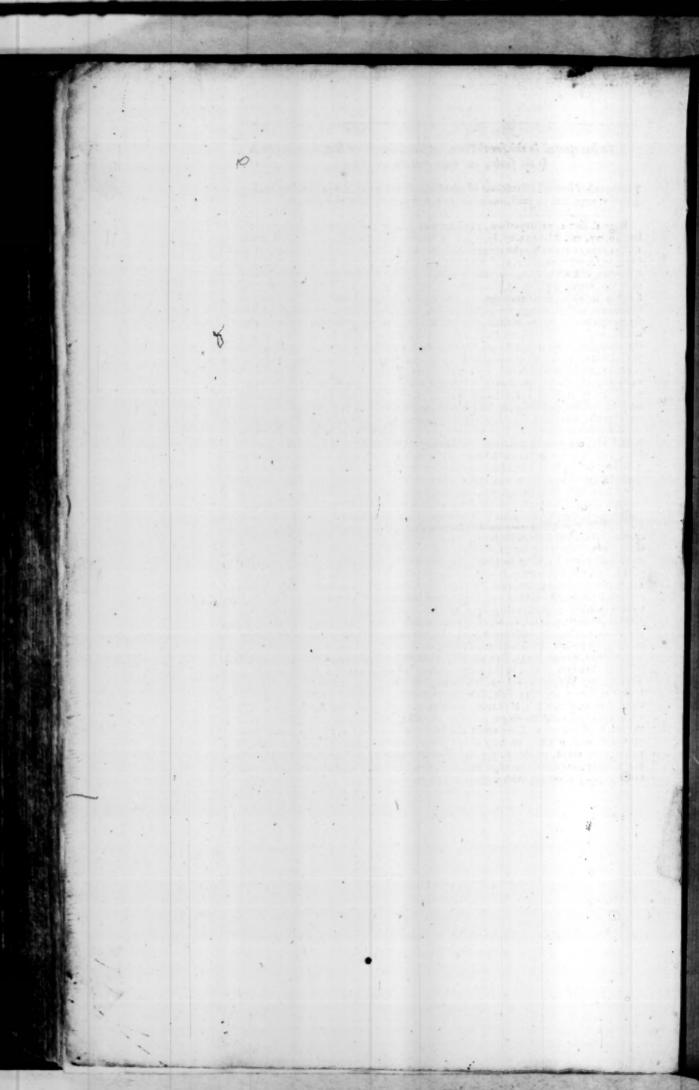
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